Advaita

Adi Sankara

Bhaja Govindaṁ

By Adi Saṅkarācārya

bhaja govindaṁ bhaja govindaṁ
govindaṁ bhaja mūḍha mate /
saṁprāpte sannihite kāle
nahi nahi rakṣati ḍukṛñ karaṇe // 1 //

Worship Govinda, Worship Govinda, Worship Govinda. Oh fool ! Rules of Grammar will not save you at the time of your death.

mūḍha jahīhi dhanāgamatṛṣṇāṁ
kuru sadbuddhiṁ manasi vitṛṣṇām /
yallabhase nijakarmopāttaṁ
vittaṁ tena vinodaya cittam // 2 //

Oh fool ! Give up your thirst to amass wealth, devote your mind to thoughts of the Real. Be content with what comes through actions already performed in the past.

nārīstanabhara nābhīdeśaṁ
dṛṣṭvā māgāmohāveśam /
etanmāṁsāvasādi vikāraṁ
manasi vicintaya vāraṁ vāram // 3 //

Do not get drowned in delusion by going wild with passions and lust by seeing a woman's navel and chest. ṭhese are nothing but a modification of flesh. Do not fail to remember this again and again in your mind.

nalinīdalagata jalamatitaralaṁ
tadvajjīvitamatiśayacapalam /
viddhi vyādhyabhimānagrastaṁ

lokaṁ śokahataṁ ca samastam // 4 //

The life of a man is as uncertain as rain drops trembling on a lotus leaf. Know that the whole world remains a prey to disease, ego and grief.

yāvadvittopārjana saktaḥ
stāvannija parivāro raktaḥ /
paścājjīvati jarjara dehe
vārtāṁ ko'pi na pṛcchati gehe // 5 //

So long as a man is fit and able to support his family, see the affection all those around him show. But no one at home cares to even speak one word to him when his body totters due to old age.

yāvatpavano nivasati dehe
tāvatpṛcchati kuśalaṁ gehe /
gatavati vāyau dehāpāye
bhāryā bibhyati tasminkāye // 6 //

When one is alive, his family members enquire kindly about his welfare. But when the soul departs from the body, even his wife runs away in fear of the corpse.

bālastāvatkrīḍāsaktaḥ
taruṇastāvattaruṇīsaktaḥ /
vṛddhastāvaccintāsaktaḥ
pare brahmaṇi ko'pi na saktaḥ // 7 //

One's childhood is lost by attacment to playfulness. Youth is lost by attacment to woman. Old age passes away by thinking over many past things. But there is hardly anyone who wants to be lost in the Supreme.

kāte kāntā kaste putraḥ
saṁsāro'yamatīva vicitraḥ /
kasya tvaṁ kaḥ kuta āyātaḥ
tattvaṁ cintaya tadiha bhrātaḥ // 8 //

Who is your wife ? Who is your son ? Strange is this material world. Of whom are you ? From where have you come ? Brother, ponder over these truths here.

satsaṅgatve nissaṅgatvaṁ
nissaṅgatve nirmohatvam /
nirmohatve niścalatattvaṁ
niścalatattve jīvanmuktiḥ // 9 //

From pure assocaition comes non-attacment, from non-attacment comes freedom

from delusion, whic leads to self-realisation. From self-realisation comes liberation.

vayasigate kaḥ kāmavikāraḥ
śuṣke nīre kaḥ kāsāraḥ /
kṣīṇevitte kaḥ parivāraḥ
jñāte tattve kaḥ saṁsāraḥ // 10 //

What good is lust when youth has fled ? What use is a lake which has no water ? Where are the relatives when wealth is gone ? Where is saṁsāra when the ṭruth is known ?

mā kuru dhana jana yauvana garvaṁ
harati nimeṣātkālaḥ sarvam /
māyāmayamidamakhilaṁ hitvā
brahmapadaṁ tvaṁ praviśa viditvā // 11 //

Do not boast of wealth, friends, and youth. Each one of these are destroyed within a minute. Free yourself from the illusion of the world of ṁāyā and attain the timeless truth.

dinayāminyau sāyaṁ prātaḥ
śiśiravasantau punarāyātaḥ /
kālaḥ krīḍati gacchatyāyuḥ
tadapi na muñcatyāśāvāyuḥ // 12 //

Daylight and darkness, dusk and dawn, winter and springtime come and go. Time plays and life ebbs away. But the storm of desire never leaves.

dvādaśamañjarikābhiraśeṣaḥ
kathito vaiyākaraṇasyaiṣaḥ /
upadeśo bhūdvidyānipuṇaiḥ
śrīmacchaṅkarabhagavaccharaṇariḥ // 12a //

This bouquet of twelve verses was imparted to a grammarian by the all-knowing śaṅkara, adored as Bhagavatpāda.

kāte kāntā dhana gatacintā
vātula kiṁ tava nāsti niyantā /
trijagati sajjanasaṁ gatiraikā
bhavati bhavārṇavataraṇe naukā // 13 //

Oh mad man ! Why this engrossment in thoughts of wealth ? Is there no one to guide you ? There is only one thing in the three worlds that can save you from the ocean from saṁsāra. Board the boat of pure association quickly. (*Stanza attributed to Padmapāda.*)

jaṭilo muṇḍī luñcitakeśaḥ
kāṣāyāmbarabahukṛtaveṣaḥ /
paśyannapi cana paśyati mūḍhaḥ
udaranimittaṁ bahukṛtaveṣaḥ // 14 //

There are many who go with matted locks, many who have clean shaven heads, many whose hairs have been plucked out; some are clothed in saffron, yet others in various colors --- all just for a livelihood. Seeing truth revealed before them, still the foolish ones see it not. (*Stanza attributed to Toṭakācārya.*)

aṅgaṁ galitaṁ palitaṁ muṇḍaṁ
daśanavihīnaṁ jataṁ tuṇḍam /
vṛddho yāti gṛhītvā daṇḍaṁ
tadapi na muñcatyāśāpiṇḍam // 15 //

Strength has left the old man's body; his head has become bald, his gums toothless and he is leaning on crutches. Even then the attacment is strong and he clings firmly to fruitless desires. (*Stanza attributed to Hastamalaka.*)

agre vahniḥ pṛṣṭhebhānuḥ
rātrau cubukasamarpitajānuḥ /
karatalabhikṣastarutalavāsaḥ
tadapi na muñcatyāśāpāśaḥ // 16 //

Behold the man who sits warming his body with the fire in front and the sun at the back; at night he curls up the body to keep out the cold; he eats his beggar's food from the bowl of his hand and sleeps beneath the tree. Still in his heart, he is a wretced puppet at the hands of passions. (*Stanza attributed to Subodha.*)

kurute gaṅgāsāgaragamanaṁ
vrataparipālanamathavā dānam /
jñānavihinaḥ sarvamatena
muktiṁ na bhajati janmaśatena // 17 //

One may go to Gaṅgā Sāgara, observe fasts, and give away grains in charity ! Yet, devoid of true knowledge, nothing can give liberation even at the end of a hundred births. (*Stanza attributed to Sureśvarācārya.*)

sura maṅdira taru mūla nivāsaḥ
śayyā bhūtala majinaṁ vāsaḥ /
sarva parigraha bhoga tyāgaḥ
kasya sukhaṁ na karoti virāgaḥ // 18 //

Take your residence in a temple or below a tree, wear the deerskin for the dress, and

sleep with mother earth as your bed. Give up all attacments and renounce all comforts. Blessed with such renunciation, could any fail to be content ? (*Stanza attributed to Nityānanda*).

yogarato vābhogaratovā
saṅgarato vā saṅgavīhinaḥ /
yasya brahmaṇi ramate cittaṁ
nandati nandati nandatyeva // 19 //

One may take delight in yoga or bhoga, may have attachment or detachment. But only he whose mind steadily delights in Brahman enjoys bliss, no one else. (*Stanza attributed to Anandagiri.*)

bhagavad gītā kiñcidadhītā
gaṅgā jalalava kaṇikāpītā /
sakṛdapi yena murāri samarcā
kriyate tasya yamena na carcā // 20 //

Let a man read but a little from the Gītā, drink just a drop of water from the Gaṅgā, worship Murāri just once. He then will have no meeting with Yama. (*Stanza attributed to*
Dṛḍhabhakta.)

punarapi jananaṁ punarapi maraṇaṁ
punarapi jananī jaṭhare śayanam /
iha saṁsāre bahudustāre
kṛpayā'pāre pāhi murāre // 21 //

Born again, death again, birth again to stay in the mother's womb ! It is indeed hard to cross this boundless ocean of saṁsāra. Oh Murāri ! Redeem me through ṭhy mercy. (*Stanza attributed to Nityānanda.*)

rathyā carpaṭa viracita kanthaḥ
puṇyāpuṇya vivarjita panthaḥ /
yogī yoganiyojita citto
ramate bālonmattavadeva // 22 //

There is no shortage of clothing for a renounced man so long as there are rags cast off on the road. Freed from vice and virtue, onward he wanders. One who lives in communion with God enjoys bliss, pure and uncontaminated, like a child and as someone intoxicated. (*Stanza attributed to Nityānanda.*)

kastvaṁ ko'haṁ kuta āyātaḥ
kā me jananī ko me tātaḥ /
iti paribhāvaya sarvamasāram

viśvaṁ tyaktvā svapna vicāram // 23 //

Who are you ? Who am I ? From where do I come ? Who is my mother, who is my father ? Ponder thus, look at everything as essenceless and give up the world as an idle dream. (*Stanza attributed to Surendra.*)

tvayi mayi cānyatraiko viṣṇuḥ
vyarthaṁ kupyasi mayyasahiṣṇuḥ /
bhava samacittaḥ sarvatra tvaṁ
vāñchasyacirādyadi viṣṇutvam // 24 //

In me, in you and in everything, none but the same Viṣṇu dwells. Your anger and impatience is meaningless. If you wish to attain the abode of Viṣṇu soon, have samabhava always. (*Stanza attributed to Medhātithira.*)

śatrau mitre putre bandhau
mā kuru yatnaṁ vigrahasandhau /
sarvasminnapi paśyātmānaṁ
sarvatrotsṛja bhedājñānam // 25 //

Do not waste your efforts to win the love of or to fight against friend and foe, children and relatives. See yourself in everyone and give up all feelings of duality completely. (*Stanza attributed to Medhātithira.*)

kāmaṁ krodhaṁ lobhaṁ mohaṁ
tyaktvā'tmānaṁ bhāvaya ko'ham /
ātmajñāna vihīnā mūḍhāḥ
te pacyante narakanigūḍhāḥ // 26 //

Give up lust, anger, infatuation, and greed. Ponder over your real nature. Fools are they who are blind to the Self. Cast into hell they suffer there endlessly. (*Stanza attributed to Bharativaṁśa.*)

geyaṁ gītā nāma sahasraṁ
dhyeyaṁ śrīpati rūpamajasram /
neyaṁ sajjana saṅge cittaṁ
deyaṁ dīnajanāya ca vittam // 27 //

Regularly recite from the Gītā, meditate on Viṣṇu [by reciting Viṣṇu Sahasranāma] in your heart, and chant His limitless glories. Take delight to be with the noble and the holy. Distribute your wealth in charity to the poor and the needy. (*Stanza attributed to Sumatira.*)

sukhataḥ kriyate rāmābhogaḥ
paścāddhanta śarīre rogaḥ /

yadyapi loke maraṇaṁ śaraṇaṁ
tadapi na muñcati pāpācaraṇam // 28 //

He who yields to lust for pleasure leaves his body a prey to disease. Though death brings an end to everything, man does not gives up the sinful path.

arthamanarthaṁ bhāvaya nityaṁ
nāstitataḥ sukhaleśaḥ satyam /
putrādapi dhana bhājāṁ bhītiḥ
sarvatraiṣā vihiā rītiḥ // 29 //

Wealth is not welfare, truly there is no joy in it. Reflect thus at all times. A rich man fears even his own son. This is the way of wealth everywhere.

prāṇāyāmaṁ pratyāhāraṁ
nityānitya vivekavicāram /
jāpyasameta samādhividhānaṁ
kurvavadhānaṁ mahadavadhānam // 30 //

Regulate the life-airs, remain unaffected by external influences and discriminate between the real and the fleeting. Chant the holy name of God and silence the turbulent mind. Perform these with care - with extreme care!

gurucaraṇāmbuja nirbhara bhakataḥ
saṁsārādacirādbhava muktaḥ /
sendriyamānasa niyamādevaṁ
drakṣyasi nija hṛdayasthaṁ devam // 31 //

Oh devotee of the lotus feet of the Guru ! May you soon be free from saṁsāra. Through disciplined senses and controlled mind, you will come to experience the Indwelling Lord of your heart !

mūḍhaḥ kaścana vaiyākaraṇo
ḍukṛñ karaṇādhyayana dhuriṇaḥ /
śrīmacchamkara bhagavacchiṣyai
bodhita āsicchodhitakaraṇaḥ // 32 //

Thus was a silly grammarian lost in rules cleansed of his narrow vision and shown the light by Saṅkara's disciples.

bhaja govindaṁ bhaja govindaṁ
govindaṁ bhaja mūḍhamate /
nāma smaraṇādanyamupāyaṁ
nahi paśyāmo bhavataraṇe .// 33 //

Worship Govinda, worship Govinda, worship Govinda, Oh fool ! Other than chanting the Lord's names, there is no other way to cross the life's ocean.

Śrī Gītā Mahatmya

By Adi Saṅkarācārya

pārthāya pratibodhitām bhagavatā nārāyaṇena svayaṁ
vyāsena grathitāṁ purāṇa-muninā madhya-mahābhāratam /
advaitāmṛta-varṣiṇīṁ bhagavatīm-aṣṭa-daśādhyāyinīm
amba tvām anusaṁ dadhāmi bhagavad-gīte bhagavad-veśiṇīm // 1 //

O Bhagavad-gītā,
Through Thy eighteen chapters
Thou showerest upon man
The immortal nectar
Of the wisdom of the Absolute.
O blessed Gītā,
By Thee, Lord Kṛṣṇa Himself
Enlightened Arjuna.
Afterward, the ancient sage Vyāsa
Included Thee in the Mahābhārata.
O loving mother,
Destroyer of man's rebirth
Into the darkness of this mortal world,
Upon Thee I meditate.

namo'stu te vyāsa viśāla-buddhe
phalāravindāyata-patra-netra /
yena tvayā bhārata-taila-pūrṇaḥ
prajvālito jñāna-mayaḥ pradīpaḥ // 2 //

Salutations to thee, O Vyāsa.
Thou art of mighty intellect,
And thine eyes
Are large as the petals
Of the full-blown lotus.
It was thou
Who brightened this lamp of wisdom,
Filling it with the oil
Of the Mahābhārata.

prapanna-pārijātāya

totra-vetraikapāṇaye /
jñāna-mudrāya kṛṣṇāya
gītāmṛta-duhe namaḥ // 3 //

I salute Thee, O Kṛṣṇa,
O Thou who art the refuge
Of ocean-born Lakṣmī
And all who take refuge
At Thy lotus feet.
Thou art indeed
The wish-fulfilling tree
For Thy devotee.
Thy one hand holds a staff
For driving cows,
And Thy other hand is raised—
The thumb touching the tip
Of Thy forefinger,
Indicating divine knowledge.
Salutations to Thee, O Supreme Lord,
For Thou art the milker
Of the ambrosia of the Gītā.

sarvopaniṣado gāvo
dogdha gopāla nandanaḥ /
pārtho vatsaḥ su-dhir bhoktā
dugdhaṁ gītāmṛtaṁ maha // 4 //

The Upaniṣads
Are as a herd of cows,
Lord Kṛṣṇa, son of a cowherd,
Is their milker,
Arjuna is the calf,
The supreme nectar of the Gītā
Is the milk,
And the wise man
Of purified intellect
Is the drinker.

vasudeva-sutaṁ devaṁ
kaṁsa-cāṇūra-mardanam /
devakī-paramānandaṁ
kṛṣṇaṁ vande jagad-gurum // 5 //

Thou son of Vasudeva,
Destroyer of the demons Kaṁsa and Cāṇūra,

Thou supreme bliss of Mother Devakī,
O Thou, guru of the universe,
Teacher of the worlds,
Thee, O Kṛṣṇa, I salute.

bhīṣma-droṇa-jayadratha-jalā gāndhāranīlotpalā
śalya-grāhavatī kṛpeṇa bahanī karṇena velākulā /
aśvathāma-vikarṇa-ghora-makarā duryodhanāvartinī
sottīrṇā khalu pāṇḍavai raṇa-nadī kaivartakaḥ keśavaḥ // 6 //

Of that terrifying river
Of the battlefield of Kurukṣetra
Over which the Pāṇḍavas victoriously crossed,
Bhīṣma and Droṇa were as the high banks,
Jayadratha as the river's water,
The King of Gāndhāra the blue water-lily,
Salya the shark, Kṛpa the current,
Karṇa the mighty waves,
Aśvatthāmā and Vikarṇa the dread alligators,
And Duryodhana the very whirlpool—
But Thou, O Kṛṣṇa, wast the ferryman!

pārāśarya-vacaḥ saroja-mamalaṁ gītārtha-gaṅdhotkaṭaṁ
nānākhyānaka-kesaraṁ hari-kathā-sambodhanābodhitam /
loke sajjanaṣaṭ-padai-raha-rahaḥ pepīyamānaṁ mudā
bhṛyād-bhārata-paṅkajaṁ kali-mala-pradvaṁsi naḥ śreyase // 7 //

May the spotless lotus of the Mahābhārata
That grows on the waters
Of the words of Vyāsa
And of which the Bhagavad-gītā
Is the irresistibly sweet fragrance
And its tales of heroes
The full-blown petals
Fully opened by the talk of Lord Hari,
Who destroys the sins
Of Kali-yuga,
And on which daily light
The nectar-seeking souls,
As so many bees
Swarming joyously—
May this lotus of the Mahābhārata
Bestow on us the highest good.

Govindāṣṭakam

By Adi Saṅkarācārya

satyaṁ jñānam anantaṁ nityam anākāśaṁ paramākāśaṁ
goṣṭha-prāṅgaṇa-riṅgaṇa-lolam anāyāsaṁ paramāyāsam /
māyā-kalpita-nānā-kāram anākāraṁ bhuvanākāraṁ
kṣamāya nātham anāthaṁ praṇamata govindaṁ paramānandam // 1//

Please bow down to Govinda, supreme bliss personified. He is the Absolute Truth, as well as unlimited and eternal knowledge. Though different from the sky, He Himself is the supreme sky. Though it was with effortless ease that Hess rolled and frolicked in the courtyards of Vraja, He appeared to become tired. Though formless, He manifests in various forms fashioned by Māyā, including the form of the universe. Though He shelters all the universes, He appears to need shelter.

mṛtsnām atsīheti yaśodā-tāḍana-śaiśava-santrāsaṁ
vyādita-vaktrālokita-lokāloka-caturdaśa-lokālim /
loka-traya-pura-mūla-stambhaṁ lokālokam anālokaṁ
lokeśaṁ parameśaṁ praṇamata govindaṁ paramānandam // 2 //

Please bow down to Govinda, supreme bliss personified. Though He is the supreme master of the universe, He seemed to become frightened like an ordinary infant when Mother Yaśodā chastised Him. When she asked, Are You eating mud? He opened His mouth to prove He had not—and showed her the fourteen planetary systems, including Lokāloka Mountain. He is the supporting pillar for this citylike universe of three worlds. Though He is beyond all vision, He is the source of everyone's vision.

trai-viṣṭapa-ripu-vīra-ghnaṁ kṣiti-bhāra-ghnaṁ bhava-roga-ghnaṁ
kaivalyaṁ navanītāhāram anāhāraṁ bhuvanāhāram /
vaimalya-sphuṭa-ceto-vṛtti-viśeṣābhāsam anābhāsaṁ
saivaṁ kevala-śāntaṁ praṇamata govindaṁ paramānandam // 3 //

Please bow down to Govinda, supreme bliss personified. He relieves the earth of its burden by killing the demigods' enemies, the demons, and He grants liberation by curing the disease of materialism. Though He never needs to eat, still He eats butter, and He also devours the whole universe at the time of annihilation. Though distinct from all the shadow manifestations of this world, He manifests in the sanctified desires of a pure heart. He is most auspicious and peaceful.

gopālaṁ bhū-līlā-vigraha-gopālaṁ kula-gopālaṁ
gopī-khelana-govardhana-dhṛta-līlā-lālita-gopālam /

gobhir nigadita-govinda-sphuṭa-nāmānaṁ bahu-nāmānaṁ
gopī-gocara-dūraṁ praṇamata govindaṁ paramānandam // 4 //

Please bow down to Govinda, supreme bliss personified. That protector of cows appeared in the form of a cowherd among the cowherds to perform His pastimes on earth, such as lifting Govardhana Hill to protect the cowherds and dallying with the cowherd damsels. Even the cows called Him by the name Govinda. He has unlimited names, is distinct among the cowherd boys, and is beyond the reach of the *gopīs*' senses [when He goes to the forest during the day, or when He resides in Mathurā or Dvārakā].

gopī-maṇḍala-goṣṭhī-bhedaṁ bhedāvastham abhedābhaṁ
śaśvad go-khura-nirdhūtoddhat-dhūlī-dhūsara-saubhāgyam /
śraddhā-bhakti-gṛhītānandam acintyaṁ cintita-sad-bhāvaṁ
cintāmaṇim ahimānaṁ praṇamata govindaṁ paramānandam // 5 //

Please bow down to Govinda, supreme bliss personified. He enters the assembly of cowherd damsels and divides them into groups for His pastimes. He is simultaneously different from and one with everything. He considers it His good fortune to be always smeared with the dust raised by the cows' hooves. He is pleased by faith and devotion. Though He is inconceivable, His pastimes are the object of meditation. He is like a transcendental touchstone.

snāna-vyākula-yoṣid-vastram upādāyāgam upārūḍhaṁ
vyāditsantīr atha dig-vastrā hy upadātum upākarṣantaṁ /
nirdhūta dvaya-śoka-vimohaṁ buddhaṁ buddher antaḥ-sthaṁ
sattā-mātra-śarīraṁ praṇamata govindaṁ paramānandam // 6 //

Please bow down to Govinda, supreme bliss personified. He stole the bathing damsels' clothes and climbed a tree with them, and when the naked maidens asked for their clothes back, He told them to come closer. He dispels lamentation and delusion. He is knowledge personified, realized by intelligence, and is also the personification of pure existence.

kāntaṁ kāraṇa-kāraṇam ādim anādiṁ kālam anābhāsaṁ
kālindī-gata-kālīyā-śirasi muhur muhuḥ sunṛtyantam /
kālaṁ kāla-kalātītaṁ kalitāśeṣaṁ kali-doṣa-ghnaṁ
kāla-traya-gati-hetuṁ praṇamata govindaṁ paramānandam // 7 //

Please bow down to Govinda, supreme bliss personified. He is most beautiful. He is the original cause of all causes, and He has no cause. He is free from all superimpositions of illusion. He danced wonderfully on the hoods of the Kāliya serpent in the Yamunā. Though He is time, He is beyond all divisions of time. He knows everything, He destroys the defects of Kali-yuga, and He is the source of past, present, and future.

vṛndāvana-bhuvi vṛndāraka-gaṇa-vṛndārāḍhyaṁ vande 'haṁ
kundābhāmala-manda-smera-sudhānandaṁ suhṛd-ānandam /
vandyāśeṣa-mahā-muni-mānasa-vandyānanda-pada-dvandvaṁ
vandyāśeṣa-guṇābdhiṁ praṇamata govindaṁ paramānandam // 8 //

Please bow down to Govinda, supreme bliss personified. He is the reservoir of all worshipable qualities. All worshipable saintly persons worship His blissful lotus feet within their hearts. He is my worshipful Lord. All the demigods, and Śrīmatī Vṛndādevī as well, worship Him in the land of Vṛndāvana. His pure and beautiful smile emanates bliss like a *kunda* flower pouring forth nectar. He gives transcendental ecstasy to His cowherd friends.

govindāṣṭakam etad adhīte govindārpita-cetā yo
govindācyuta mādhava viṣṇo gokula-nāyaka kṛṣṇeti /
govindāṅghri-saroja-dhyāna-sudhā-jala-dhauta-samastāgho
govindaṁ paramānandāmṛtam antaḥ-sthaḥ sa samabhyeti //

Anyone who who recites this *Govindāṣṭaka,* who fixes his mind on Govinda, and who sweetly chants, 'O Govinda, Acyuta, Mādhava, Viṣṇu, Gokula-nāyaka, Kṛṣṇa,' thus cleansing away all his sins with the ambrosial water of meditation on the lotus feet of Lord Govinda—such a soul will certainly attain Lord Govinda, the supreme, everlasting bliss of the heart.

Mahiṣāsura Mardinī Stotram

ayi giri-naṇdini naṇdita-medini viśva-vinodini naṇdanute
girivara viṇdhya śirodhini-vāsini viṣṇu-vilāsini jiṣṇu-nute .
bhagavati he śitikaṇṭha kuṭuṁbini bhūri kuṭuṁbini bhūri kṛte
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute (1

suravaravarṣiṇi durdharadharṣiṇi durmukhamarṣiṇi harṣarate
tribhuvanapoṣiṇi śaṇkaratoṣiṇi kilbiṣamoṣiṇi ghoṣarate .
danuja niroṣiṇi ditisuta roṣiṇi durmada śoṣiṇi sindhusute
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 2..

ayi jagadaṁba madaṁba kadaṁba-vana-priya vāsini hāsarate
śikhari śiromiṇi tuṅga himālaya śṛṇga nijālaya madhyagate .
madhu madhure madhu-kaiṭabha-bhaṇjani kaitabha-bhaṇjini rāsarāte
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 3..

ayi śatakhaṇḍa vikhaṇḍita ruṇḍa vituṇḍita śuṇḍa gajādhipate
ripu gaja gaṇḍa vidāraṇa caṇḍa parākrama śuṇḍa mṛgādhipate .

nija bhuja daṇḍa nipātita khaṇḍa vipātita muṇḍa bhaṭādhipate
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 4..

ayi raṇa durmada śatru vadhodita durdhara nirjara śaktibhṛte
catura vicāra dhurīṇa mahāśiva dūtakṛta pramathādhipate .
durita durīha durāśaya durmati dānavadūta kṛtāṇtamate
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 5..

ayi śaraṇāgata vairi vadhūvara vīra varābhaya dāyakare
tribhuvana mastaka śūla virodhi śirodhi kṛtāmala śūlakare .
dumidumi tāmara duṇdubhināda maho mukharīkṛta tigmakare
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 6..

ayi nija huṇkṛti mātra nirākṛta dhūmra vilocana dhūmra śate
samara viśoṣita śoṇita bīja samudbhava śoṇita bīja late .
śiva śiva śuṁbha niśuṁbha mahāhava tarpita bhūta piśācarate
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 7..

dhanuranu saṇga raṇakṣaṇasaṇga parisphura daṇga naṭatkaṭake
kanaka piśaṇga pṛṣatka niṣaṇga rasadbhaṭa śṛṇga hatāvaṭuke .
kṛta caturaṅga balakśiti raṅga ghaṭadbahuraṅga raṭadbaṭuke
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 8..

jaya jaya japya jayejaya śabda parastuti tatpara viśvanute
bhaṇa bhaṇa bhijñjimi bhiṇkṛta nūpura siṇjita mohita bhūtapate .
naṭita naṭārdha naṭīnaṭa nāyaka nāṭita nāṭya sugānarate
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 9..

ayi sumanaḥ sumanaḥ sumanaḥ sumanaḥ sumanohara kāṇtiyute
śrita rajanī rajanī rajanī rajanī rajanīkara vaktravṛte .
sunayana vibhramara bhramara bhramara bhramara bhramarādhipate
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 10..

sahita mahāhava mallama tallika mallita rallaka mallarate
viracita vallika pallika mallika bhillika bhillika varga vṛte .
sitakṛta pullisamulla sitāruṇa tallaja pallava sallalite
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 11..

avirala gaṇḍa galanmada medura matta mataṅgaja rājapate
tribhuvana bhūṣaṇa bhūta kalānidhi rūpa payonidhi rājasute .
ayi suda tījana lālasamānasa mohana manmatha rājasute
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 12..

kamala dalāmala komala kāṇti kalākalitāmala bhālalate
sakala vilāsa kalānilayakrama keli calatkala haṇsa kule .

alikula saṅkula kuvalaya maṇḍala maulimiladbhakulāli kule
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 13..

kara muralī rava vījita kūjita lajjita kokila muñjamate
milita pulinda manohara guñjjita ranjitaśaila nikuñjagate .
nijaguṇa bhūta mahāśabarīgaṇa sadguṇa saṁbhṛta kelitale
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 14..

kaṭitaṭa pīta dukūla vicitra mayūkhatiraskṛta caṇdra ruche
praṇata surāsura maulimaṇisphura daṇśula sannakha caṇdra ruce .
jita kanakācala maulipadorjita nirbhara kuṇjara kuṁbhakuce
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 15..

vijita sahasrakaraika sahasrakaraika sahasrakaraikanute
kṛta suratāraka saṅgaratāraka saṅgaratāraka sūnusute .
suratha samādhi samānasamādhi samādhisamādhi sujātarate
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 16..

padakamalaṁ karuṇānilaye varivasyati yo.anudinaṇ sa śive
ayi kamale kamalānilaye kamalānilayaḥ sa kathaṁ na bhavet.
tava padameva paraṁpadamityanuśīlayato mama kiṁ na śive
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 17..

kanakalasatkala sindhu jalairanu siñcinute guṇa raṅgabhuvaṁ
bhajati sa kiṁ na śacīkuca kuṁbha taṭī pariraṁbha sukhānubhavam
tava caraṇaṁ śaraṇaṁ karavāni natāmaravāni nivasi śivaṁ
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 18..

tava vimalendukulaṁ vadanendumalaṁ sakalaṁ nanu kūlayate
kimu puruhūta purīndumukhī sumukhībhirasau vimukhīkriyate .
mama tu mataṁ śivanāmadhane bhavatī kṛpayā kimuta kriyate
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 19..

ayi mayi dīnadayālutayā kṛpayaiva tvayā bhavitavyamume
ayi jagato jananī kṛpayāsi yathāsi tatha'numitāsirate .
yaducitamatra bhavatyurari kurutādurutāpamāpākurute
jaya jaya he mahiṣāsuramardini ramyakapardini śailasute .. 20

iti śrīmad ādya-śaṇkarācārya viracitā śrī mahiṣāsura-mardini stotraṁ saṁpūrṇam

Viveka-Cūḍā-MaṇiThe Crest Jewel of Wisdom

a translation by John Richards

sarva-ved'ānta-siddh'ānta-gocaraṁ tam agocaram
gov'indaṁ param'ānandaṁ sad-guruṁ praṇato'smy aham. 1

I prostrate myself before Govinda, the true Guru and ultimate Bliss, who is the unattainable resort of all scriptures and Vedanta. 1

jantūnāṁ nara-janma dur-labham ataḥ puṁstvaṁ tato vipratā
tasmād vaidika-dharma-mārga-paratā vidvattvam asmāt param
ātmān'ātma-vivecanaṁ sv'anubhavo brahm'ātmanā saṁsthitiḥ
muktir no śata-janma-koṭi-su-kṛtaiḥ puṇyair vinā labhyate. 2

Human nature is the hardest of creaturely states to obtain, even more so that of manhood. Brahminhood is rarer still, and beyond that dedication to the path of Vedic religion. Beyond even that there is discrimination between self and non-self, but liberation by persistence in the state of the unity of God and self is not to be achieved except by the meritorious deeds of hundreds of thousands of lives. 2

dur-labhaṁ trayam ev'aitad dev'ānugraha-hetukam
manuṣyatvaṁ mumukṣutvaṁ mahā-puruṣa-saṁśrayaḥ. 3

These three things are hard to achieve, and are attained only by the grace of God - human nature, the desire for liberation, and finding refuge with a great sage. 3

labdhvā kathaṁcin nara-janma dur-labhaṁ
tatrā'pi puṁstvaṁ śruti-pāra-darśanam
yas tv'ātma-muktau na yateta mūḍha-dhīḥ
sa hy'ātma-hā svaṁ vinihanty asad-grahāt. 4

He is a suicide who has somehow achieved human birth and even manhood and full knowledge of the scriptures but does not strive for self-liberation, for he destroys himself by clinging to the unreal. 4

itaḥ ko nv asti mūḍh'ātmā yas tu sv'ārthe pramādyati
dur-labhaṁ mānuṣaṁ dehaṁ prāpya tatrā'pi pauruṣam. 5

Who could be more foolish than the man who has achieved the difficult attainment of a human body and even manhood but still neglects his true good? 5

vadantu śāstrāṇi yajantu devān
kurvantu karmāṇi bhajantu devatāḥ
ātm'aikya-bodhena vinā'pi muktiḥ
na sidhyati brahma-śat'āntare'pi. 6

People may quote the scriptures, make sacrifices to the gods, perform actions and pay homage to the deities, but there is no liberation without recognising the oneness of one's own true being - not even in the lifetime of a hundred Brahmas (countless millions of years). 6

amṛtatvasya n'āśā'sti vitten'ety eva hi śrutiḥ
bravīti karmaṇo mukter ahetutvaṁ sphuṭaṁ yataḥ. 7

Scripture declares that there is no hope of immortality by means of wealth, so it is evident that liberation cannot be brought about by actions. 7

ato vimuktyai prayatet vidvān
saṁnyasta-bāhy'ārtha-sukha-spṛhaḥ san
santaṁ mahāntaṁ samupetya deśikaṁ
ten'opadiṣṭ'ārtha-samāhit'ātmā. 8

So let the man of understanding strive for liberation, abandoning desire for the enjoyment of external aims and pleasures, and after becoming the pupil of a good and great teacher, let him fix his mind on the goal he indicates. 8

uddhared ātman'ātmānaṁ magnaṁ saṁsāra-vāridhau
yog'ārūḍhatvam āsādya samyag-darśana-niṣṭhayā. 9

Sunk in the sea of samsara, one should oneself rouse oneself by holding onto right understanding until one reaches the state of the attainment of union. 9

saṁnyasya sarva-karmāṇi bhava-bandha-vimuktaye
yatyatāṁ paṇḍitair dhīrair ātm'ābhyāsa upasthitaiḥ. 10

Abandoning all actions and breaking free from the bonds of achievements, the wise and intelligent should apply themselves to self-knowledge. 10

cittasya śuddhaye karma na tu vast'ūpalabdhaye
vastu-siddhir vicāreṇa na kiṁcit karma-koṭibhiḥ. 11

Action is for the purification of the mind, not for the understanding of reality. The recognition of reality is through discrimination, and not by even tens of millions of actions. 11

samyag-vicārataḥ siddhā rajju-tattv'āvadhāraṇā
bhrānt'odita-mahā-sarpa-bhaya-duḥkha-vināśinī. 12

Proper analysis leads to the realisation of the reality of the rope, and this is the end of the pain of the fear of the great snake caused by delusion. 12

arthasya niścayo dṛṣṭo vicāreṇa hit'oktitaḥ
na snānena na dānena prāṇ'āyama-śatena vā. 13

The realisation of the truth is seen to depend on meditation on statements about what is good, not on bathing or donations or by hundreds of yogic breathing exercises. 13

adhikāriṇam āśāste phala-siddhir viśeṣataḥ
upāyā deśa-kāl'ādyāḥ santy asmin saha-kāriṇaḥ. 14

Achievement of the goal depends primarily on a fit seeker. Things like locality and time are merely secondary in this matter. 14

ato vicāraḥ kartavyo jijñāsor ātma-vastunaḥ
samāsādya dayā-sindhuṁ guruṁ brahma-vid uttamam. 15

So he who would know his own nature should practise meditation on the subject after taking refuge with a guru who is a true knower of God and an ocean of compassion. 15

medhāvī puruṣo vidvān uhāpoha-vicakṣaṇaḥ
adhikāry'ātma-vidyāyā mukta-lakṣaṇa-lakṣitaḥ. 16

It is the wise and learned man, skilled in sorting out the pros and cons of an argument who is really endowed with the qualities necessary for self-realisation. 16

vivekino viraktasya śamādi-guṇa-śālinaḥ
mumukṣor eva hi brahma-jijñās'āyogyatā matā. 17

Discriminating and dispassionate, endowed with peace and similar qualities, and longing for liberation - such is the man who is considered fit to practise seeking for God. 17

sādhanāny atra catvāri kathitāni manīṣibhiḥ
yeṣu satsv eva sanniṣṭhā yad abhāve na sidhyati. 18

The wise talk here of four qualities, possessed of which one will succeed, but without which one will fail. 18

ādau nity'ānitya-vastu-vivekaḥ parigaṇyate
ih'āmutra-phala-bhoga-virāgas tad anantaram
śam'ādi-ṣaṭka-sampattir mumukṣutvam iti sphuṭam. 19

First is listed discrimination between unchanging and changing realities, and after that dispassion for the enjoyment of the fruits of action both here and hereafter, and then

the group of six qualities including peace and of course the desire for liberation. 19

brahma satyaṁ jagan mithy'ety evaṁ-rūpo viniścayaḥ
so'yaṁ nity'ānitya-vastu-vivekaḥ samudāhṛtaḥ. 20

"God is the Truth and the world is unreal." It is this realisation that is considered discrimination between the permanent and the impermanent. 20

tad vairāgyaṁ jihāsā yā darśana-śravaṇ'ādibhiḥ
deh'ādi-brahma-paryante hy'anitye bhoga-vastuni. 21

Dispassion is the turning away from what can be seen and heard and so on in everything which is impermanent, from the body up to the highest heavenly states. 21

virajya viṣaya-vrātād doṣa-dṛṣṭyā muhur muhuḥ
svalakṣye niyat'āvasthā manasaḥ śama ucyate. 22

The settling of the mind in its goal, by turning away from the mass of objects by repeatedly observing their drawbacks, is known as peace. 22

viṣayebhyaḥ par'āvartya sthāpanaṁ sva-sva-golake
ubhayeṣām indriyāṇāṁ sa damaḥ parikīrtitaḥ
bāhy'ānālambanaṁ vṛtter eṣ'oparatir uttamā. 23

The establishment of the senses each in its own source by means of turning away from their objects is known as control. The supreme restraint is in the mind function not being involved in anything external. 23

sahanaṁ sarva-duḥkhānām apratīkāra-pūrvakam
cint'āvil'āparahitaṁ sā titikṣā nigadyate. 24

Bearing all afflictions without reaction and without mental disturbance is what is known as patience. 24

śāstrasya guru-vākyasya satya-buddhy'avadhāraṇam
sā śraddhā kathitā sad-bhiryayā vast'ūpalabhyate. 25

The holding on to the knowledge of the truth of the scriptures and the guru's teaching is called faith. It is by means of this that reality is grasped. 25

sarvadā sthāpanaṁ buddheḥ śuddhe brahmaṇi sarvadā
tat samādhānam ity uktaṁ na tu cittasya lālanam. 26

The continual holding onto the awareness of God alone - continually, is known as concentration - not just mental self- gratification. 26

ahaṁ-kār'ādi-dehāntān bandhāna-jñāna-kalpitān
sva-sva-rūp'āvabodhena moktum icchā mumukṣutā. 27

The wish to be freed by the knowledge of one's true nature from such bonds as seeing oneself as the agent, which are contingent on the body and created by ignorance - this is desire for liberation. 27

manda-madhyama-rūp'āpi vairāgyeṇa śamādinā
prasādena guroḥ seyaṁ pravṛddhā sūyate phalam. 28

This desire for liberation can bear fruit through dispassion, peacefulness etc. by the grace of the guru, even when only weak or mediocre. 28

vairāgyaṁ ca mumukṣutvaṁ tīvraṁ yasya tu vidyate
tasmin nev'ārtha-vantaḥ syuḥ phala-vantaḥ śamādayaḥ. 29

It is in a man who has strong dispassion and desire for liberation though that peacefulness and so on are really fruitful. 29

etayor mandatā yatra viraktatva-mumukṣayoḥ
marau salīlavat tatra śamāder bhāna-mātratā. 30

But where there is a weakness in these qualities of renunciation and desire for liberation, apparent peacefulness and such like have as much substance as water in the desert. 30

mokṣa-kāraṇa-sāmagryāṁ bhaktir eva garīyasī
sva-sva-rūp'ānusandhānaṁ bhaktir ity abhidhīyate. 31

Among the contributory factors of liberation, devotion stands supreme, and it is the search for one's own true nature that is meant by devotion. 31

sv'ātma-tattv'ānusandhānaṁ bhaktir ity apare jaguḥ
ukta-sādhana-saṁpannas tattva-jijñāsur ātmanaḥ
upasīded guruṁ prājñyaṁ yasmād bandha-vimokṣaṇam. 32

Others say that devotion is inquiry into the reality of one's own nature. He who possesses the above qualities and would know the truth about his own nature should take refuge with a wise guru who can free him from his bonds. 32

śrotriyo'vṛjino'kāmahato yo brahma-vittamaḥ
brahmaṇy uparataḥ śānto nirindhana iv'ānalaḥ
ahetuka-dayā-sindhur bandhur ānamatāṁ satām. 33

The guru should be one who knows the scriptures, is blameless, not overcome by sensuality, and a supreme knower of God. He should be at peace in God, tranquil as a fire that has run out of fuel. He should be a boundless ocean of compassion and the friend of those who seek his protection. 33

tam ārādhya guruṁ bhaktyā prahva-praśraya-sevanaiḥ
prasannaṁ tam anuprāpya pṛcchej jñātavyam ātmanaḥ. 34

After prostrating oneself with devotion before the guru and satisfying him with prostrations, humble devotion and service, one should ask him what one needs to know. 34

svāmin namaste nata-loka-bandho
kāruṇya-sindho patitaṁ bhav'ābdhau
mām uddhar'ātmīya-kaṭ'ākṣa-dṛṣṭyā
ṛjvy'ātikāruṇya-sudh'ābhivṛṣṭyā. 35

Hail, lord, friend of those who bow before you, and ocean of compassion. I have fallen into this sea of samsara. Save me with a direct glance from your eye which bestows grace like nectar. 35

durvāra-saṁsāra-dav'āgni-taptaṁ
dodhūyamānaṁ dur-adṛṣṭa-vātaiḥ
bhītaṁ prapannaṁ paripāhi mṛtyoḥ
śaraṇyam anyad yad ahaṁ na jāne. 36

I am stricken by the unquenchable forest fire of samsara and blown about by the unavoidable winds of circumstances. Save me from death, for I am afraid and have come to you for refuge. I know of no one else to help me. 36

śāntā mahānto nivasanti santo
vasantaval loka-hitaṁ carantaḥ
tīrṇāḥ svayaṁ bhīma-bhav'ārṇavaṁ janān
ahetun'ānyān api tārayantaḥ. 37

Good and peaceful, great men living for the good of all, and having themselves crossed the fearful torrent of becoming, with no ulterior motive help others to cross too . 37

ayaṁ svabhāvaḥ svata eva yatpara-
śram-āpan'odapravaṇaṁ mahātmanām
sudhāṁ śureṣa svayam arkakarkaśa-
prabhābhi-taptām avati kṣitiṁ kila. 38

It is the nature of great souls to act spontaneously for the relief of the distress of others, just as the moon here of itself protects the earth parched by the heat of the

fierce rays of the sun. 38

brahm'ānanda-ras'ānubhūti-kalitaiḥ pūrtaiḥ suśītair yutaiḥ
yuṣmad vāk-kalaśoj jhitaiḥ śruti-sukhair vāky'āmṛtaiḥ secaya
saṁtaptaṁ bhava-tāpa-dāva-dahana-jvāl'ābhir enaṁ prabho
dhanyāste bhava-dīkṣaṇa-kṣaṇa-gateḥ pātrī-kṛtāḥ svīkṛtāḥ. 39

Pour upon me your sweet words, imbued with the taste of God's bliss. They spring from your lips as if poured out of a jug, and are pleasing to the ear. For I am tormented by samsara's afflictions, like the flames of a forest fire, Lord. Blessed are those who receive even a passing glance from your eyes. 39

kathaṁ tareyaṁ bhava-sindhum etaṁ
kā vā gatir me katamo'sty upāyaḥ
jāne na kiñcit kṛpayā'va māṁ prabho
saṁsāra-duḥkha-kṣatim ātanuṣva. 40

How can I cross this sea of changing circumstances? What should I do, what means employ? In your mercy, Lord, show me how to end the pain of samsara, for I understand nothing. 40

tathā vadantaṁ śaraṇ'āgataṁ svaṁ
saṁsāra-dāv'ānala-tāpa-taptam
nirīkṣya kāruṇya-ras'ārdra-dṛṣṭyā
dadyādabhītiṁ sahasā mahātmā. 41

As he said this, tormented by the forest fire of samsara, the great sage looked at him with a gaze full of compassion, urging him to abandon fear, now that he had taken refuge in him. 41

vidvān sa tasmā upasattim īyuṣe
mumukṣave sādhu yath'okta-kāriṇe
praśānta-cittāya śamānvitāya
tattv'opadeśaṁ kṛpay'aiva kuryāt. 42

Out of compassion the sage undertakes his instruction since he has come to him for help in his search for liberation, is willing to do as he is told, is pacified of mind and calm. 42

mā bhaiṣṭa vidvaṁ stava n'āsty apāyaḥ
saṁsāra-sindhos taraṇe'styupāyaḥ
yen'aiva yātā yatayo'sya pāraṁ
tam eva mārgaṁ tava nirdiśāmi. 43

Don't be afraid, learned one. Destruction is not for you. There is indeed a means of

crossing the sea of samsara, the way taken by which those who have crossed over before, and I will now instruct you in it. 43

asty upāyo mahān kaścit saṁsāra-bhaya-nāśanaḥ
tena tīrtvā bhav'āmbhodhiṁ param'ānandam āpsyasi. 44

There is a great means which puts an end to the fear of samsara. Crossing the sea of change by means of it, you will achieve the ultimate bliss. 44

vedānt'ārtha-vicāreṇa jāyate jñānam uttamam
ten'ātyantika-saṁsāra-duḥkha-nāśo bhavaty anu. 45

Supreme understanding springs from meditating on the meaning of Vedanta, and that is followed immediately by the elimination of the pain of samsara. 45

śraddhā-bhakti-dhyāna-yogān mumukṣoḥ
mukter hetūn vakti sākṣāc chruter gīḥ
yo vā eteṣv eva tiṣṭhaty amuṣya
mokṣo'vidyā-kalpitād deha-bandhāt. 46

The practice of faith, devotion and meditation are declared by scripture to be the means to liberation for a seeker after liberation. He who perseveres in these will achieve freedom from the bondage to the body, created by ignorance. 46

ajñāna-yogāt param'ātmanas tava
hy anātma-bandhas tata eva saṁsṛtiḥ
tayor vivek'odita-bodha-vahniḥ
ajñāna-kāryaṁ pradahet sa-mūlam. 47

Linked with ignorance, your supreme self has become involved in the bonds of non self, and from that in samsara. The fire of the knowledge born from discriminating between these two will burn out the consequences of ignorance along with its very root. 47

śiṣya uvāca

The disciple

kṛpayā śrūyatāṁ svāmin praśno'yaṁ kriyate mayā
yad uttaram ahaṁ śrutvā kṛt'ārthaḥ syāṁ bhavan-mukhāt. 48

Out of compassion hear this question I put to you, so that when I have heard the reply from your lips I will be able to put it into practice. 48

ko nāma bandhaḥ katham eṣa āgataḥ

kathaṁ pratiṣṭh'āsya kathaṁ vimokṣaḥ
ko'sāvan'ātmā paramaḥ ka ātmā
tayor vivekaḥ katham etad ucyatām. 49

What exactly is bondage? How does it come about and remain? How is one freed from it? What exactly is non self? What is the Supreme Self? And how does one discriminate between them? Explain this to me. 49

śrīgurur uvāca

The guru

dhanyo'si kṛta-kṛtyo'si pāvita te kulaṁ tvayā
yad avidyā-bandha-muktyā brahmī-bhavitum icchasi. 50

You are indeed blessed, for you have achieved the true purpose of life and sanctified your family, in that you seek deification by liberation from the bonds of ignorance. 50

ṛṇa-mocana-kartāraḥ pituḥ santi sut'ādayaḥ
bandha-mocana-kartā tu svasmād anyo na kaścana. 51

Sons and suchlike are able free their father from debts, but no-one can free some-one else from bondage. 51

masta-kanyasta-bhār'āder duḥkham anyair nivāryate
kṣudh'ādi-kṛta-duḥkhaṁ tu vinā svena na kenacit. 52

The pain of something like a weight on the head can be removed by others, but the pain of things like hunger can be put an end to by no-one but oneself. 52

pathyam'auṣadha-sevā ca kriyate yena rogiṇā
ārogya-siddhir dṛṣṭā'sya n'āny'ānuṣṭhita-karmaṇā. 53

A sick man is seen to get better by taking the appropriate medicine - not through treatment undertaken by others. 53

vastu-svarūpaṁ sphuṭa-bodha-cakṣuṣā
sven'aiva vedyaṁ na tu paṇḍitena
candra-svarūpaṁ nija-cakṣuṣ'aiva
jñātavyam anyair avagamyate kim. 54

Reality can be experienced only with the eye of understanding, not just by a scholar. What the moon is like must be seen with one's own eyes. How can others do it for you? 54

avidyā-kāma-karm'ādi-pāśa-bandhaṁ vimocitum
kaḥ śaknuyād vin'ātmānaṁ kalpa-koṭi-śatair api. 55

Who but yourself can free you from the bonds of the fetters of things like ignorance, lust and the consequences of your actions - even in hundreds of thousands of years? 55

na yogena na sāṁkhyena karmaṇā no na vidyayā
brahm'ātm'aikatva-bodhena mokṣaḥ sidhyati n'ānyathā. 56

Liberation is achieved not by observances or by analysis, nor by deeds or learning, but only by the realisation of one's oneness with God, and by no other means. 56

vīṇāyā rūpa-saundaryaṁ tantrī-vādana-sauṣṭhavam
prajā-rañjana-mātraṁ tan na sāmrājyāya kalpate. 57

The beauty of a lute and skill in playing its cords can bring some pleasure to people but can hardly make you a king. 57

vāg-vaikharī śabda-jharī śāstra-vyākhyān akauśalam
vaiduṣyaṁ viduṣāṁ tadvad bhuktaye na tu muktaye. 58

In the same way, speech alone, even a deluge of words, with scholarship and skill in commenting on the scriptures, may achieve some personal satisfaction but not liberation. 58

avijñāte pare tattve śāstr'ādhītis tu niṣphalā
vijñāte'pi pare tattve śāstr'ādhītis tu niṣphalā. 59

When the supreme reality is not understood, the study of the scriptures is useless, and study of the scriptures is useless when the supreme reality has been understood. 59

śabda-jālaṁ mah'āraṇyaṁ citta-bhramaṇa-kāraṇam
ataḥ prayatnāj jñātavyaṁ tattva-jñais tattvam ātmanaḥ. 60

The tangle of words is a great forest which leads the mind off wandering about, so wise men should strive to get to know the truth about their own nature. 60

ajñāna-sarpa-daṣṭasya brahma-jñān'auṣadhaṁ vinā
kimu vedaiś ca śāstraiś ca kimu mantraiḥ kim auṣadhaiḥ. 61

Except for the medicine of the knowledge of God, what use are Vedas, scriptures, mantras and such medicines when you have been bitten by the snake of ignorance? 61

na gacchati vinā pānaṁ vyādhir auṣadha-śabdataḥ

vinā'parokṣ'ānubhavaṁ brahma-śabdair na mucyate. 62

An illness is not cured just by pronouncing the name of the medicine without drinking it, and you will not be liberated by just pronouncing the word God without direct experience. 62

akṛtvā dṛśya-vilayam ajñātvā tattvam ātmanaḥ
brahma-śabdaiḥ kuto muktir ukti-mātra-phalair nṛṇām. 63

How can one reach liberation by just pronouncing the word God without achieving the elimination of the visible universe and realising the truth about one's own nature? It will just be a waste of speech. 63

akṛtvā śatru-saṁhāram agatv'ākhila-bhūśriyam
rājā'ham iti śabdān no rājā bhavitum arhati. 64

One cannot become a king just by saying, "I am the king," without defeating one's enemies and taking possession of the country. 64

āpt'oktiṁ khananaṁ tath'opariśil'ādy-utkarṣaṇaṁ svīkṛtiṁ
nikṣepaḥ samapekṣate na hi bahiḥ śabdais tu nirgacchati
tadvad brahma-vid opadeśa-manana-dhyān'ādibhir labhyate
māyā-kārya-tirohitaṁ svam amalaṁ tattvaṁ na dur-yuktibhiḥ. 65

A buried treasure cannot be got out just by calling it, but needs a good map, digging, removal of obstructing stones and so on to get at it. In the same way the pure reality, hidden by the effects of Maya, cannot be achieved by the wrong practices, but by instruction from a knower of God, reflection, meditation and so on. 65

tasmāt sarva-prayatnena bhava-bandha-vimuktaye
svair eva yatnaḥ kartavyo rog'ādāv iva paṇḍitaiḥ. 66

So the wise should strive with all their ability for liberation from the bonds of samsara, as they would in the case of sickness and things like that. 66

yas tvay'ādya kṛtaḥ praśno varī-yāñ chāstravin mataḥ
sūtra-prāyo nigūḍh'ārtho jñātavyaś ca mumukṣubhiḥ. 67

The question you have asked today is a good one in the opinion of those learned in the scriptures, to the point and full of meaning. It needs to be understood by those seeking liberation. 67

śṛṇuṣv'āvahito vidvan yan mayā samudīryate
tad etac chravaṇāt sadyo bhava-bandhād vimokṣyase. 68

Listen careful to what I say, learned one. By hearing this you will be freed from the bonds of change. 68

mokṣasya hetuḥ prathamo nigadyate
vairāgyam atyantam anitya-vastuṣu
tataḥ śamaś c'āpi damas titikṣā
nyāsaḥ prasakt'ākhila-karmaṇāṁ bhṛśam. 69

The primary basis of liberation is held to be total dispassion for everything impermanent, and after that peacefulness, restraint, patience, and the complete renunciation of scriptural observances. 69

tataḥ śṛtis tan-mananaṁ sa-tattva-
dhyānaṁ ciraṁ nitya-nirantaraṁ muneḥ
tato'vikalpaṁ parametya vidvān
ih'aiva nirvāṇa-sukhaṁ samṛcchati. 70

After that the practicant finds there comes listening, reflection on what one has heard, and long meditation on the truth. Then the wise man will experience the supreme non-dual state and come here and now to the bliss of Nirvana. 70

yad boddhavyaṁ tav'edān'īm'ātm'ānātma-vivecanam
tad ucyate mayā samyak śrutv'ātmany avadhāraya. 71

When you have heard me fully explain what you need to know about the discrimination between self and non-self, then bear it in mind. 71

majj'āsthi-medaḥ-pala-rakta-carma-
tvag-āhvayair dhātubhir ebhir anvitam
pād'oru-vakṣ'obhuja-pṛṣṭham astakaiḥ
aṅgair upāṅgair upayuktam etat. 72
ahaṁ mame'ti prathitaṁ śarīraṁ
moh'āspadaṁ sthūlam it'īryate budhaiḥ
nabho-nabhasvad-dahan'āmbu-bhūmayaḥ
sūkṣmāṇi bhūtāni bhavanti tāni. 73

The body, constituted of marrow, bone, fat, flesh, blood, ligament and skin, and composed of feet, legs, chest, arms, back and head, is the seat of the "I" and "mine" delusion, and is known as the physical body by the wise, while space, air, fire, water and earth are the subtle elements. 72, 73

paras-par'āṁśair militāni bhūtvā
sthūlāni ca sthūla-śarīra-hetavaḥ
mātrās-tadīyā viṣayā bhavanti
śabd'ādayaḥ pañca sukhāya bhoktuḥ. 74

When these various elements are combined, they form the physical body, while in themselves they constitute the objects of the senses, the five types of sound and so on, for the enjoyment of the individual. 74

ya eṣu mūḍhā viṣayeṣu baddhā
rāgor upāśena su-dur-damena
āyānti niryānty adha ūrdhvam uccaiḥ
svakarmad ūtena javena nītāḥ. 75

The ignorant who are bound to the senses by the strong, hardly breakable bonds of desire, are borne here and there, up and down, dragged about by their own karmic impulses. 75

śabd'ādibhiḥ pañcabhir eva pañca
pañcatvam āpuḥ sva-guṇena baddhāḥ
kuraṅga-mātaṅga-pataṅga-mīna-
bhṛṅgā naraḥ pañcabhir añcitaḥ kim. 76

Deer, elephant, moth, fish and wasp, these five have all died from their attachment to one of the five senses, sound etc., so what about the man who is attached to all five! 76

doṣeṇa tīvro viṣayaḥ kṛṣṇa-sarpa-viṣād api
viṣaṁ nihanti bhoktāraṁ draṣṭāraṁ cakṣuṣ'āpyayam. 77

The effect of the senses is more deadly than even that of a cobra. Their poison kills a man who only just looks at them with his eyes. 77

viṣay'āśā-mahā-pāśādyo vimuktaḥ su-dus-tyajāt
sa eva kalpate muktyai n'ānyaḥ ṣaṭ-śāstra-vedy api. 78

Only he who is free from the terrible hankering after the senses which is so hard to overcome is fit for liberation, and no-one else, not even if he is an expert in the six branches of scripture. 78

āpāta-vairāgyavato mumukṣūn
bhavābdhi pāraṁ pratiyātum udyatān
āśāgraho majjayate'ntarāle
nigṛhya kaṇṭhe vinivartya vegāt. 79

The shark of longing grasps those whose desire for liberation is only superficial by the throat as they try to cross the sea of samsara and drowns them halfway. 79

viṣay'ākhya-graho yena su-virakty asinā hataḥ

sa gacchati bhavām bhodheḥ pāraṁ pratyūha-varjitaḥ. 80

He who has killed the shark of the senses with the sword of firm dispassion can cross the sea of samsara without impediment. 80

viṣama-viṣaya-mārgair gacchato'naccha-buddheḥ
pratipadam abhiyāto mṛtyur apy eṣa viddhi
hita-sujana-gur'ūktyā gacchataḥ svasya yuktyā
prabhavati phala-siddhiḥ satyam ity eva viddhi. 81

Realise that death quickly waylays the senseless man who follows the uneven way of the senses, but that man achieves his purpose who follows the guidance of a true, compassionate guru. Know this as the truth. 81

mokṣasya kāṁkṣā yadi vai tav'āsti
tyaj'ātidūrād viṣayān viṣaṁ yathā
pīyūṣa-vat toṣa-dayā-kṣam'ārjava-
praśānti-dāntīr bhaja nityam ādarāt. 82

If you really have a desire for liberation, avoid the senses from a great distance, as you would poison, and continually practice the nectar-like qualities of contentment, compassion, forbearance, honesty, calm and restraint. 82

anukṣaṇaṁ yat-parihṛtya kṛtyaṁ
anādy'avidyā-kṛta-bandha-mokṣaṇam
dehaḥ par'ārtho'yam amuṣya poṣaṇe
yaḥ sajjate sa svam anena hanti. 83

He who neglects that which should be undertaken at all times, the liberation from the bonds created by beginningless ignorance, and gets stuck in pandering to the alien good of this body, is committing suicide by doing so. 83

śarīra-poṣaṇ'ārthī san ya ātmānaṁ didṛkṣati
grāhaṁ dāru-dhiyā dhṛtvā nadi tartuṁ sa gacchati. 84

He who seeks to know himself while pampering of the body is crossing a river holding onto a crocodile in mistake for a log. 84

moha eva mahā-mṛtyur mumukṣor vapur-ādiṣu
moho vinirjito yena sa mukti-padam arhati. 85

This confusion about the body and such things is a great death for the seeker after liberation. He who has overcome this confusion is worthy of liberation. 85

mohaṁ jahi mahā-mṛtyuṁ deha-dāra-sut'ādiṣu

yaṁ jitvā munayo yānti tad viṣṇoḥ paramaṁ padam. 86

Overcome this great death of the confusion about such things as the body, wives and children. Sages who have overcome it go to the supreme realm of God. 86

tvaṅ-māṁsa-rudhira-snāyu-med'omajj'āsthi-saṁkulam
pūrṇaṁ mūtra-purīṣābhyāṁ sthūlaṁ nindyam idaṁ vapuḥ. 87

This body is material and offensive, consisting of skin, flesh, blood, sinews, veins, fat, marrow and bones, and full of urine and excrement. 87

pañcī-kṛtebhyo bhūtebhyaḥ sthūlebhyaḥ pūrva-karmaṇā
samutpannam idaṁ sthūlaṁ bhog'āyatanam ātmanaḥ
avasthā jāgaras tasya sthūl'ārth'ānubhavo yataḥ. 88

This material body, which arises from past action out of material elements formed by the combination of subtle elements, is the vehicle of sensation for the individual. This is the state of a waking person perceiving material objects. 88

bāhy'endriyaiḥ sthūla-pad'ārtha-sevāṁ
srak-candana-stry'ādi-vicitra-rūpām
karoti jīvaḥ svayam etad ātmanā
tasmāt praśastir vapuṣo'sya jāgare. 89

The life force creates for itself, out of itself, material object of enjoyment by means of the external senses - such colourful things as flowers, perfumes, women, etc. That is why this has its fullest enjoyment in the waking state. 89

sarvā'pi bāhya-saṁsāraḥ puruṣasya yad āśrayaḥ
viddhi deham idaṁ sthūlaṁ gṛha-vad gṛha-medhinaḥ. 90

See this material body, all that the external existence of a man depends on, as just like the house of a house-dweller. 90

sthūlasya sambhava-jarā-maraṇāni dharmāḥ
sthauly'ādayo bahu-vidhāḥ śiśut'ādy'avasthāḥ
varṇ'āśram'ādi-niyamā bahudhā'mayāḥ syuḥ
pūjā'vamāna-bahu-māna-mukhā viśeṣāḥ. 91

Birth, old age and death are inherent in the physical body, as are such conditions as stoutness and childhood, while there are different circumstances like caste and occupation, all sorts of diseases, and various different types of treatment, like respect and contempt to bear with. 91

buddh'īndriyāṇi śravaṇaṁ tvag-akṣi

ghrāṇaṁ ca jihvā viṣay'āvabodhanāt
vāk-pāṇi-pādā gudam apy upasthaḥ
karm'endriyāṇi pravaṇena karmasu. 92

Ears, skin, eyes, nose and tongue are organs of sense, since they enable the experience of objects, while voice, hands, feet and bowels are organs of action through their inclination to activity. 92

nigadyate'ntaḥ-karaṇaṁ mano-dhīḥ
ahaṁkṛtiś cittam iti sva-vṛttibhiḥ
manas tu saṁkalpa-vikalpan'ādibhiḥ
buddhiḥ pad'ārth'ādhyavasāya-dharmataḥ. 93
atr'ābhimānād aham ity ahaṁ-kṛtiḥ
svārth'ānusandhāna-guṇena cittam. 94

The inner sense is known variously as mind, understanding, the sense of doership, or volition, depending on its particular function - mind as imagining and analysing, understanding as establishing the truth of a matter, the sense of responsibility from relating everything to oneself, and volition as seeking its own good. 93, 94

prāṇ'āpāna-vyān'odāna-samānā bhavaty asau prāṇaḥ
svayam eva vṛtti-bhedād vikṛti-bhedāt suvarṇa-salil'ādi-vat. 95

The vital breath takes the form of the various breathings, exhalations, psychic currents and fields according to the various functions and characteristics, as do such things as gold and water and in the things made of them. 95

vāg-ādi pañca śravaṇ'ādi pañca
prāṇ'ādi pañc'ābhra-mukhāni pañca
buddhy'ādy avidyā'pi ca kāma-karmaṇī
pury'aṣṭakaṁ sūkṣma-śarīram āhuḥ. 96

The groups of five categories, starting respectively with speech, hearing, vital breath, ether, intelligence, ignorance desire and action, constitute what is known as the eightfold citadel of the subtle body. 96

idaṁ śarīraṁ śṛṇu sūkṣma-saṁjñitaṁ
liṅgaṁ tv apañcī-kṛta-sambhavam
sa-vāsanaṁ karma-phal'ānubhāvakaṁ
sv'ājñānato'nādir upādhir ātmanaḥ. 97

Hear that this higher body, also known as the subtle body, with its desires and its tendency to follow the course of causal conditioning, is derived from the undifferentiated elements, and is a beginningless superimposition, due to its ignorance, on the true self. 97

svapno bhavaty asya vibhakty'avasthā
sva-mātra-śeṣeṇa vibhāti yatra
svapne tu buddhiḥ svayam eva jāgrat
kālīna-nānā-vidha-vāsanābhiḥ. 98
kartr'ādi-bhāvaṁ pratipadya rājate
yatra svayaṁ bhāti hy ayaṁ parātmā
dhī-mātra-kop'ādhir aśeṣa-sākṣī
na lipyate tat kṛta-karma-leśaiḥ
yasmād asaṅgas tata eva karmabhiḥ
na lipyate kiñcid upādhinā kṛtaiḥ. 99

Sleep is a distinct state of the self in which it shines by itself alone, whereas in dreaming the mind itself assumes the sense of agency due to the various desires of the waking state, while the supreme self shines on, on its own, as pure consciousness, the witness of everything from anger and such things on, without being itself affected by any of the actions performed by the mind. Since it is unattached to action, it is not affected by anything done by its superimpositions. 98, 99

sarva-vyāpṛti-karaṇaṁ liṅgam idaṁ syāc-cid-ātmanaḥ puṁsaḥ
vāsy'ādikam iva takṣṇ'asten'aiv'ātmā bhavaty asaṅgo'yam. 100

The subtle body is the vehicle of all operations for the self, like an axe and so on for the carpenter. The self itself is pure consciousness, and, as such, remains unattached. 100

andhatva-mandatva-paṭutva-dharmāḥ
sauguṇya-vaiguṇya-vaśāddhi cakṣuṣaḥ
bādhirya-mūkatva-mukhās tath'aiva
śrotr'ādi-dharmā na tu vettur ātmanaḥ. 101

Blindness, short-sightedness and sharp eyesight are simply due to the healthiness or defectiveness of the eye, just as such states as deafness and dumbness are conditions of the ear etc., not of the self, the knower. 101

ucchvāsa-niḥśvāsa-vijṛmbhaṇa-kṣut
prasyandan'ādy-utkramaṇ'ādikāḥ kriyāḥ
prāṇ'ādi-karmāṇi vadanti ta-jñāḥ
prāṇasya dharm'āvaśanā-pip'āse. 102

Breathing in and out, yawning, sneezing and bodily secretions are described by experts as functions depending on the Inner Energy, while hunger and thirst for truth are functions of the Inner Energy direct. 102

antaḥ-karaṇam eteṣu cakṣur-ādiṣu varṣmaṇi

aham ity abhimānena tiṣṭhaty ābhāsa-tejasā. 103

The mind, as a reflection of Light, resides in the body with its senses, the eyes etc., through identifying itself with them. 103

ahaṁ-kāraḥ sa vijñeyaḥ kartā bhoktā'bhimāny ayam
sattv'ādi-guṇa-yogena c'āvasthā-trayam aśnute. 104

One should see the sense of responsibility as what feels itself the doer and bearer of the consequences, and in together with the three Attributes, purity etc., undergoes the three states (of sleeping, dreaming and waking). 104

viṣayāṇām ānukūlye sukhī duḥkhī viparyaye
sukhaṁ duḥkhaṁ ca tad-dharmaḥ sad-ānandasya n'ātmanaḥ. 105

When the senses are favourable it is happy, and when they are not it is unhappy. So happiness and suffering are its attributes, and not those of the ever blissful self. 105

ātm'ārthatvena hi preyān viṣayo na svataḥ priyaḥ
svata eva hi sarveṣām ātmā priyatamo yataḥ
tata ātmā sad-ānando n'āsya duḥkhaṁ kadācana. 106

The senses are enjoyable only for the sake of oneself, not for themselves. The self is the most dear of everything, and consequently the self is ever blissful, and never experiences suffering. 106

yat suṣuptau nirviṣaya ātm'ānando'nubhūyate
śrutiḥ pratyakṣam aitihyam anumānaṁ ca jāgrati. 107

That we experience the bliss of the self free from the senses in deep sleep is verified by the scriptures, by direct experience, by tradition and by deduction. 107

avyakta-nāmnī param'eśa-śaktiḥ
an'ādy-avidyā triguṇ'ātmikā parā
kāry'ānumeyā sudhiy'aiva māyā
yayā jagat sarvam idaṁ prasūyate. 108

The so-called Unmanifest, the Lord's power, is Maya, the ultimate, beginningless ignorance, made up of the three qualities (gunas), knowable only through its effects, and out of which this whole world is produced. 108

san n'āpy asan n'āpy ubhay'ātmikā no
bhinnā'py abhinnā'py ubhay'ātmikā no
sāṅgā'py anaṅgā hy ubhay'ātmikā no
mahād-bhutā'nirvacanīya-rūpā. 109

It cannot be said to exist or not exist, or both, to be divisible or indivisible, or both, composite or unitary, or both. It is wonderful and indescribable. 109

śuddhā'dvaya-brahma-vibhodhan'āśyā
sarpa-bhramo rajju-vivekato yathā
rajas-tamaḥ-sattvam iti prasiddhā
guṇās-tadīyāḥ prathitaiḥ sva-kāryaiḥ. 110

Maya can be overcome by the realisation of the pure non-dual God, like the false idea of a snake through the recognition of the rope. It is composed of the three qualities of passion, dullness and purity, recognised by their effects. 110

vikṣepa-śaktī rajasaḥ kriy'ātmikā
yataḥ pravṛttiḥ prasṛtā purāṇī
rāg'ādayo'syāḥ prabhavanti nityaṁ
duḥkh'ādayo ye manaso vikārāḥ. 111

The distracting power of passion is by nature active, and from it the primeval emanation of activity has taken place. The mental states like desire and pain continually arise from it as well. 111

kāmaḥ krodho lobha-dambh'ādy asūyā
ahaṁ-kār'erṣyā-matsar'ādyās tu ghorāḥ
dharmā ete rājasāḥ pum-pravṛttiḥ
yasmād eṣā tad-rajo bandha-hetuḥ. 112

Lust, anger, greed, pride, envy, and so on, self-importance, jealousy, and so on - these are the awful effects produced by passion. Consequently this quality of passion is the cause of bondage. 112

eṣā'vṛtir nāma tamo-guṇasya
śaktir mayā vastv'avabhāsate'nyathā
saiṣā nidānaṁ puruṣasya saṁsṛteḥ
vikṣepa-śakteḥ pravaṇasya hetuḥ. 113

The veiling effect of the dullness quality is the power that distorts the appearance of things. It is the cause of samsara in man, and what leads to the activation of the distracting power. 113

prajñā-vān api paṇḍito'pi caturo'py atyanta-sūkṣm'ātma-dṛg-
vyālīḍhas tamasā na vetti bahudhā saṁbodhito'pi sphuṭam
bhrānty'āropitam eva sādhu kalayaty ālambate tad-guṇān
hant'āsau prabalā duranta-tamasaḥ śaktir mahaty'āvṛtiḥ. 114

Even a wise and learned man and an adept in the knowledge of the extremely subtle self can be overcome by dullness, and fail to realise it, even when demonstrated it in many different ways. What is presented by delusion he looks on as good, and grasps at its qualities. Such, alas, is the strength of the great veiling power of this awful dullness quality! 114

abhāvanā vā viparīta-bhāvanā
asaṁbhāvanā vipratipattir asyāḥ
saṁsarga-yuktaṁ na vimuñcati dhruvaṁ
vikṣepa-śaktiḥ kṣapayaty ajasram. 115

Lack of sense or distorted understanding, lack of judgement, and bewilderment - these never leave him who is caught in this delusion, and the distracting power torments him continually. 115

ajñāna-mālasya jaḍatva-nidrā-
pramādam ūḍhatva-mukhās tamo-guṇāḥ
etaiḥ prayukto na hi vetti kiṁcit
nidrālu-vat stambha-vad eva tiṣṭhati. 116

Ignorance, laziness, drowsiness, sleep, carelessness, stupidity and so on are the effects of the dullness quality. One stuck in these does not understand anything, but remains in a sleep-like state, like a wooden post. 116

sattvaṁ viśuddhaṁ jala-vat tathā'pi
tābhyāṁ militvā saraṇāya kalpate
yatr'ātma-bimbaḥ pratibimbitaḥ san
prakāśayaty arka iv'ākhilaṁ jaḍam. 117

Clear purity is like water, but combined with these other qualities it leads to samsara, though in this purity the nature of the self is reflected, like the sun's disk illuminating the whole world. 117

miśrasya sattvasya bhavanti dharmāḥ
tvam ānitādyā niyamā yam'ādyāḥ
śraddhā ca bhaktiś ca mumukṣatā ca
daivī ca sampattir asan-nivṛttiḥ. 118

In purity mixed with the other qualities virtues such as humility, restraint, truthfulness, faith, devotion, desire for liberation, spiritual tendencies and freedom from entanglement occur. 118

viśuddha-sattvasya guṇāḥ prasādaḥ
sv'ātm'ānubhūtiḥ paramā praśāntiḥ
tṛptiḥ praharṣaḥ param'ātma-niṣṭhā

yayā sad-ānanda-rasaṁ samṛcchati. 119

In purity itself however the qualities which occur are contentment, self-understanding, supreme peace, fulfilment, joy and abiding in one's supreme self, through which one experiences real bliss. 119

avyaktam etat tri-guṇair niruktaṁ
tat-kāraṇaṁ nāma śarīram ātmanaḥ
suṣuptir etasya vibhakty-avasthā
pralīna-sarv'endriya-buddhi-vṛttiḥ. 120

This Unmanifest, described as made up of the three qualities, is the active body of the self. Deep sleep is a special condition of it, in which the activity of all functions of awareness cease. 120

sarva-prakāra-pramiti-praśāntiḥ
bīj'ātmanā'vasthitir eva buddheḥ
suṣuptir etasya kila pratītiḥ
kiṁcin na vedmī ti jagat-prasiddheḥ. 121

Deep sleep is the cessation of all forms of awareness, and the reversion of consciousness to a latent form of the self. "I knew nothing" is the universal experience. 121

deh'endriya-prāṇa-mano'ham-ādayaḥ
sarve vikārā viṣayāḥ sukh'ādayaḥ
vyom'ādi-bhūtāny akhilaṁ na viśvaṁ
avyakta-paryantam idaṁ hy anātmā. 122

The body, its functions, vital energies, the thinking mind, the ego, etc., and all forms, objects, enjoyment, etc. the physical elements such as the ether, in fact everything up to this Unmanifest, are not one's true nature. 122

māyā māyā-kāryaṁ sarvaṁ mahad-ādi-deha-paryantam
asad idam anātma-tattvaṁ viddhi tvaṁ maru-marīcikā-kalpam. 123

Everything is the creation of Maya from space itself down to the individual body. Look on it all as a desert mirage, unreal and not yourself. 123

atha te saṁpravakṣyāmi sva-rūpaṁ param'ātmanaḥ
yad-vijñāya naro bandhān muktaḥ kaivalyam aśnute. 124

Now I will instruct you in the true nature of your supreme self, by understanding which a man is freed from his bonds and achieves final fulfilment. 124

asti kaścit svayaṁ nityam ahaṁpratyaya-lambanaḥ
avasthā-traya-sākṣī san-pañca-kośa-vilakṣaṇaḥ. 125

There IS something your own, unchanging, the "I", the substratum, the basis, which is the triple observer, distinct from the five sheaths. 125

yo vijānāti sakalaṁ jāgrat-svapna-suṣuptiṣu
buddhi-tad-vṛtti-sad-bhāvam abhāvam aham ity ayam. 126

The awareness that knows everything whether waking, dreaming or in deed sleep, and whether or not there is movement in the mind, that is the "I". 126

yaḥ paśyati svayaṁ sarvaṁ yaṁ na paśyati kaścana
yaś cetayati buddhy'ādi na tad yaṁ cetayaty ayam. 127

It is that which experiences everything, but which nothing else can experience, which thinks through the intelligence etc., but which nothing else can think. - 127

yena viśvam idaṁ vyāptaṁ yaṁ na vyāpnoti kiñcana
abhā-rūpam idaṁ sarvaṁ yaṁ bhāntyam anubhāty ayam. 128

It is that by which all this is filled, but which nothing else can fill, and which, in shining, makes all this shines as well. 128

yasya sannidhi-mātreṇa deh'endriya-mano-dhiyaḥ
viṣayeṣu sva-kīyeṣu vartante preritā iva. 129

It is that whose mere presence makes the body, senses, mind and intellect keep to their appropriate functions like servants. 129

ahaṅkār'ādi-deh'āntā viṣayāś ca sukh'ādayaḥ
vedyante ghaṭa-vad yena nitya-bodha-svarūpiṇā. 130

It is that by which everything from the ego function down to the body, the senses, pleasure etc. is known as simply as we know an earthen vessel, for its very nature is everlasting consciousness. 130

eṣo'ntar'ātmā puruṣaḥ purāṇo
nirantar'ākhaṇḍa-sukh'ānubhūtiḥ
sad'aika-rūpaḥ pratibodha-mātro
yen'eṣitā vāg-asavaś caranti. 131

This is one's inmost nature, the eternal Person, whose very essence is unbroken awareness of happiness, who is ever unchanging and pure consciousness, and in obedience to whom speech and the vital functions continue. 131

atr'aiva sattv'ātmani dhī-guhāyāṁ
avyākṛt'ākāśa uśat-prakāśaḥ
ākāśa uccai ravi-vat prakāśate
sva-tejasā viśvam idaṁ prakāśayan. 132

In one of pure nature, the morning light of the Unmanifest shines even here in the cave of the mind, illuminating all this with its glory, like the sun up there in space. 132

jñātā mano'haṁ-kṛti-vikriyāṇāṁ
deh'endriya-prāṇa-kṛta-kriyāṇām
ayo'gni-vat tān anuvartamāno
na ceṣṭate no vikaroti kiñcana. 133

That which knows the thinking mind and ego functions takes its form from the body with its senses and other functions, like fire does in a ball of iron, but it neither acts nor changes in any way. 133

na jāyate no mriyate na vardhate
na kṣīyate no vikaroti nityaḥ
vilīyamāne'pi vapuṣy amuṣmin
na līyate kumbha iv'āmbaraṁ svayam. 134

It is never born, never dies, grows, decays, or changes. Even when the body is destroyed it does not cease to be, like the space in an earthen vessel. 134

prakṛti-vikṛti-bhinnaḥ śuddha-bodha-svabhāvaḥ
sad-asad idam aśeṣaṁ bhāsayan nirviśeṣaḥ
vilasati param'ātmā jāgrad'ādiṣv'avasthā-
svaham aham iti sākṣāt sākṣi-rūpeṇa buddheḥ. 135

The true self, of the nature of pure consciousness, and separate from the productions of nature, illuminates all this, real and unreal, without itself changing. It plays in the states of waking and so on, as the foundation sense of 'I exist', as the awareness, which witnesses all experience. 135

niyamita-manas'āmuṁ tvaṁ svam ātmānam ātmany-
ayam aham iti sākṣād viddhi buddhi-prasādāt
jani-maraṇa-taraṁgā-pārasaṁsāra-sindhuṁ
pratara bhava kṛt'ārtho brahma-rūpeṇa saṁsthaḥ. 136

By means of a trained mind, and thanks to your faculty of understanding, experience in practice the true self of this 'I exist' in yourself, cross the ocean of samsara's waves of birth and death, and established in the nature of God, achieve your goal. 136

atr'ānātmany aham iti matir bandha eṣo'sya puṁsaḥ
prāpto'jñānāj janana-maraṇa-kleśa-saṁpāta-hetuḥ
yen'aiv'āyaṁ vapur idam asat-satyam ity ātma-buddhyā
puṣyaty ukṣaty avati viṣayais tantubhiḥ kośa-kṛd-vat. 137

Seeing 'This is me' in what is not really oneself, this is man's bondage, the result of ignorance and the cause of the descent into the pain of birth and death. It is because of this that one sees this unreal body as real, and identifying oneself with it, feeds it and cares for it with the senses, like a grub in its cocoon. 137

atasmiṁs-tad-buddhiḥ prabhavati vimūḍhasya tamasā
vivek'ābhāvād vai sphurati bhujage rajju-dhiṣaṇā
tato'nartha-vrāto nipatati samādātur adhikaḥ
tato yo'sad-grāhaḥ sa hi bhavati bandhaḥ śṛṇu sakhe. 138

One who is confused by dullness sees something which is not there, like a man mistaking a rope for a snake through lack of understanding, and falling into a very sad state from mistakenly taking hold of it. So, my friend, hear this - Grasping at what does not exist is what constitutes bondage. 138

akhaṇḍa-nity'ādvaya-bodha-śaktyā
sphur'antam ātmānam ananta-vaibhavam
samāvṛṇoty āvṛti-śaktir eṣā
tamo-mayī rāhur iv'ārka-bimbam. 139

This obscuring power conceals the infinite glory of one's true self which radiates with its indivisible, eternal and unified power of understanding, like an eclipse obscures the sun's disk, and creates darkness. 139

tiro-bhūte sv'ātmany amalatara-tejo-vati pumān
anātmānaṁ mohād aham iti śarīraṁ kalayati
tataḥ kāma-krodha-prabhṛtibhir amuṁ bandhana-guṇaiḥ
paraṁ vikṣep'ākhyā rajasa uru-śaktir vyathayati. 140

When he has lost sight of his true self, immaculate and resplendent, a man identifies himself with his body out of ignorance. Then the great so-called dispersive power of desire torments him with fetters derived from desire and hatred. 140

mahā-moha-grāha-grasana-galit'ātm'āvagamano
dhiyo nānā-vasthāṁ svayam abhinayaṁs tad-guṇatayā
apāre saṁsare viṣaya-viṣa-pūre jala-nidhau
nimajjy'onmajjyāyaṁ bhramati kumatiḥ kutsita-gatiḥ. 141

When a man has fallen to the state of being swallowed up by the great shark of

ignorance, he assumes to himself the various states superimposed upon him, and in a pitiful state wanders rising and sinking in the great ocean of samsara. 141

bhānu-prabhāsaṁ janit'ābhrapaṅktiḥ
bhānuṁ tirodhāya vijṛmbhate yathā
ātm'odit'āhaṁ-kṛtir ātma-tattvaṁ
tathā tirodhāya vijṛmbhate svayam. 142

Just as cloud formations, arising from the suns rays, obscure the sun and fill the sky, so the sense of self-identity, arising from one's true nature, obscures the existence of the true self and itself fills experience. 142

kavalita-dina-nārthe dur-dine sāndra-meghaiḥ
vyathayati hima-jhaṁjhā-vāyur ugro yath'aitān
avirata-tamas'ātmany āvṛte mūḍha-buddhiṁ
kṣapayati bahu-duḥkhais tīvra-vikṣepa-śaktiḥ. 143

Just as the thick clouds covering the sun on a bad day are buffeted by cold, howling blasts of wind, so, when one's true nature is obscured by deep ignorance, the strong dispersive power torments the confused understanding with many afflictions. 143

etābhyām eva śaktibhyāṁ bandhaḥ puṁsaḥ samāgataḥ
yābhyāṁ vimohito dehaṁ matvā'tmānaṁ bhramaty ayam. 144

It is from these powers that man's bondage has arisen. Confused by them, he mistakes the body for himself and wanders in error. 144

bījaṁ saṁsṛti-bhūmi-jasya tu tamo deh'ātma-dhīr aṅkuro
rāgaḥ pallavam ambu karma tu vapuḥ skandho'savaḥ śākhikāḥ
agrāṇ'īndriya-saṁhatiś ca viṣayāḥ puṣpāṇi duḥkhaṁ phalaṁ
nānā-karma-samudbhavaṁ bahu-vidhaṁ bhoktā'tra jīvaḥ khagaḥ. 145

The seed of the samsara tree is ignorance, identification with the body is its shoot, desire is its first leaves, activity its water, the bodily frame its trunk, the vital forces its branches, the faculties its twigs, the senses its flowers, the manifold pains arising from various actions its fruit, and the bird on it is the individual experiencing them. 145

ajñāna-mūlo'yam anātma-bandho
naisargiko'nādir ananta īritaḥ
janm'āpyaya-vyādhi-jar'ādi-duḥkha-
pravāha-pātaṁ janayaty amuṣya. 146

Ignorance is the root of this bondage to what is not one's true nature, a bondage which is called beginningless and endless. It gives rise to the long course of suffering - birth, death, sickness, old age, etc. 146

n'āstrair na śastrair anilena vahninā
chettuṁ na śakyo na ca karma-koṭibhiḥ
viveka-vijñāna-mahāsinā vinā
dhātuḥ prasādena śitena mañjunā. 147

It cannot be destroyed by weapons, wind or fire, nor even by countless actions - by nothing, in fact, except by the wonderful sword of wisdom, sharpened by God's grace. 147

śruti-pramāṇ'aika-mateḥ svadharma
niṣṭhā tay'aiv'ātma-viśuddhir asya
viśuddha-buddheḥ param'ātma-vedanaṁ
ten'aiva saṁsāra-samūla-nāśaḥ. 148

He who is devoted to the authority of the scriptures achieves steadiness in his religious life, and that brings inner purity. The man of pure understanding comes to the experience of his true nature, and by this samsara is destroyed, root and all. 148

kośair anna-mayād yaiḥ pañcabhir ātmā na saṁvṛto bhāti
nija-śakti-samutpannaiḥ śaivāla-paṭalair iv'āmbu vāpīstham. 149

One's true nature does not shine out when covered by the five sheaths, material and otherwise, although they are the product of its own power, like the water in a pool, covered with algae. 149

tac chaivāl'āpanaye samyak salilaṁ pratīyate śuddham
tṛṣṇā-santāpaharaṁ sadyaḥ saukhya-pradaṁ paraṁ puṁsaḥ. 150

On removing the algae, the clean, thirst-quenching and joy-inducing water is revealed to a man. 150

pañcānām api kośānām apavāde vibhāty ayaṁ śuddhaḥ
nity'ānand'aika-rasaḥ pratyag-rūpaḥ paraḥ svayaṁ jyotiḥ. 151

When the five sheaths have been removed, the supreme light shines forth, pure, eternally blissful, single in essence, and within. 151

ātm'ānātma-vivekaḥ kartavyo bandha-muktaye viduṣā
ten'aiv'ānandī bhavati svaṁ vijñāya sac-cid-ānandam. 152

To be free from bondage the wise man must practise discrimination between self and non-self. By that alone he will become full of joy, recognising himself as Being, Consciousness and Bliss. 152

muñj'ādi-ṣīkām iva dṛśya-vargāt
pratyañcam ātmānam asaṅgam akriyam
vivicya tatra pravilāpya sarvaṁ
tad ātmanā tiṣṭhati yaḥ sa muktaḥ. 153

Just as one separates a blade of grass from its sheaths, so by discriminating one's true nature as internal, unattached and free from action, and abandoning all else, one is free and identified only with one's true self. 153

deho'yam anna-bhavano'nna-mayas tu kośaḥ
c'ānnena jīvati vinaśyati tad-vihīnaḥ
tvak-carma-māṁsa-rudhir'āsthi-purīṣa-rāśiḥ
n'āyaṁ svayaṁ bhavitum arhati nitya-śuddhaḥ. 154

This body is the product of food, and constitutes the material sheath. It depends on food and dies without it. It is a mass of skin, flesh, blood, bones and uncleanness. It is not fit to see as oneself, who is ever pure. 154

pūrvaṁ janer adhi-mṛter api n'āyam asti
jāta-kṣaṇaḥ kṣaṇa-guṇo'niyata-svabhāvaḥ
naiko jaḍaś ca ghaṭa-vat paridṛśyamānaḥ
svātmā kathaṁ bhavati bhāva-vikāra-vettā. 155

The body did not exist before birth, nor will it exist after death. It is born for a moment, its qualities are momentary, and it is inherently changing. It is not a single thing, but inert, and should be viewed like an earthen pot. How could it be one's true self, which is the observer of changing phenomena? 155

pāṇi-pād'ādi-māndeho n'ātmā vyaṅge'pi jīvanāt
tat-tac-chakter anāśāc ca na niyamyo niyāmakaḥ. 156

Made up of arms and legs and so on, the body cannot be one's true self as it can live on without various limbs, and other faculties persist without them. What is controlled cannot be the controller. 156

deha-tad-dharma-tat-karma-tad-avasth'ādi-sākṣiṇaḥ
sata eva svataḥ siddhaṁ tad-vailakṣaṇyam ātmanaḥ. 157

While the body of the observer is of a specific nature, behaviour and situation, it is clear that the nature of one's true self is devoid of characteristics. 157

śalya-rāśir māṁsa-lipto mala-pūrṇo'tikaśmalaḥ
kathaṁ bhaved ayaṁ vettā svayam etad vilakṣaṇaḥ. 158

How could the body, which is a heap of bones, covered with flesh, full of filth and

highly impure, be oneself, the featureless observer? 158

tvaṅ-māṁsa-medo'sthi-purīṣa-rāśāv
ahaṁ matiṁ mūḍha-janaḥ karoti
vilakṣaṇaṁ vetti vicāra-śīlo
nija-svarūpaṁ param'ārtha-bhūtam. 159

The deluded man makes the assumption that he is the mass of skin, flesh, fat bones and filth, while the man who is strong in discrimination knows himself as devoid of characteristics, the innate supreme Reality. 159

deho'ham ity eva jaḍasya buddhiḥ
dehe ca jīve viduṣas tv ahaṁ-dhīḥ
viveka-vijñāna-vato mah'ātmano
brahm'āham ity eva matiḥ sad'ātmani. 160

'I am the body' is the opinion of the fool. 'I am body and soul' is the view of the scholar, while for the great-souled, discriminating man, his inner knowledge is 'I am God'. 160

atr'ātma-buddhiṁ tyaja mūḍha-buddhe
tvaṅ-māṁsa-medo'sthi-purīṣa-rāśau
sarv'ātmani brahmaṇi nirvikalpe
kuruṣva śāntiṁ paramāṁ bhajasva. 161

Get rid of the opinion of yourself as this mass of skin, flesh, fat, bones and filth, foolish one, and make yourself instead the self of everything, the God beyond all thought, and enjoy supreme peace. 161

deh'endriy'ādāv asati bhramoditāṁ
vidvān ahaṁ tāṁ na jahāti yāvat
tāvan na tasy'āsti vimukti-vārtā'py
astv eṣa ved'ānta-nay'ānta-darśī. 162

While the scholar does not overcome his sense of 'I am this' in the body and its faculties, there is no liberation for him, however much he may be learned in religion and philosophy. 162

chāyā-śarīre pratibimba-gātre
yat svapna-dehe hṛdi kalpit'āṅge
yath'ātma-buddhis tava n'āsti kācij
jīva-ccharīre ca tath'aiva m'āstu. 163

Just as you have no self identification with your shadow-body, reflection-body, dream-body or imagination-body, so you should not have with the living body either. 163

deh'ātma-dhīr eva nṛṇām asad-dhiyāṁ
janm'ādi-duḥkha-prabhavasya bījam
yatas tatas tvaṁ jahi tāṁ prayatnāt
tyakte tu citte na punar bhav'āśā. 164

Identification of oneself with the body is the seed of the pain of birth etc. in people attached to the unreal, so get rid of it with care. When this thought is eliminated, there is no more desire for rebirth. 164

karm'endriyaiḥ pañcabhir añcito'yaṁ
prāṇo bhavet prāṇa-mayas tu kośaḥ.
yen'ātmavān anna-mayo'nupūrṇaḥ
pravartate'sau sakala-kriyāsu. 165

The vital energy joined to the five activities forms the vitality sheath, by which the material sheath is filled, and engages in all these activities. 165

naiv'ātmā'pi prāṇa-mayo vāyu-vikāro
gantā'gantā vāyu-vad antar-bahireṣaḥ
yasmāt kiñcit kv'āpi na vett'īṣṭam aniṣṭaṁ
svaṁ vānyaṁ vā kiñcana nityaṁ para-tantraḥ. 166

The Breath, being a product of the vital energy, is not one's true nature either. Like the air, it enters and leaves the body, and knows neither its own or other people's good or bad, dependent as it is on something else. 166

jñān'endriyāṇi ca manaś ca mano-mayaḥ syāt
kośo mam'āham iti vastu-vikalpa-hetuḥ
saṁjñ'ādi-bheda-kalan'ākalito balīyāṁs
tat-pūrva-kośam abhipūrya vijṛmbhate yaḥ. 167

The faculty of knowledge and the mind itself constitute the mind-made sheath, the cause of such distinctions as 'me' and 'mine'. It is strong and has the faculty of creating distinctions of perception etc., and works itself through the vitality sheath. 167

pañc'endriyaiḥ pañcabhir eva hotṛbhiḥ
pracīyamāno viṣay'ājya-dhārayā
jājvalyamāno bahu-vāsan'endhanaiḥ
mano-may'āgnir dahati prapañcam. 168

The mind-made fire burns the multiplicity of experience in the fuel of numerous desires of the senses presented as oblations in the form of sense objects by the five senses like five priests. 168

na hy asty avidyā manaso'tiriktā
mano hy avidyā bhava-bandha-hetuḥ
tasmin vinaṣṭe sakalaṁ vinaṣṭaṁ
vijṛmbhite'smin sakalaṁ vijṛmbhate. 169

There is no such thing as ignorance beyond the thinking mind. Thought is itself ignorance, the cause of the bondage of becoming. When thought is eliminated, everything else is eliminated. When thought increases everything else increases. 169

svapne'rtha-śūnye sṛjati sva-śaktyā
bhoktr'ādi-viśvaṁ mana eva sarvam
tath'aiva jāgraty api no viśeṣaḥ
tat sarvam etan manaso vijṛmbhaṇam. 170

In sleep which is devoid of actual experience, it is the mind alone which produces everything, the experiencer and everything else, by its own power, and in the waking state there is no difference. All this is the product of the mind. 170

suṣupti-kāle manasi pralīne
n'aiv'āsti kiñcit sakala-prasiddheḥ
ato manaḥ-kalpit eva puṁsaḥ
saṁsāra etasya na vastuto'sti. 171

In deep sleep when the thinking mind has gone into abeyance there is nothing, by every one's experience, so man's samsara is a mind creation, and has no real existence. 171

vāyunā'nīyate medhaḥ punas ten'aiva nīyate
manasā kalpyate bandho mokṣas ten'aiva kalpyate. 172

Cloud is gathered by the wind, and is driven away by it too. Bondage is imagined by the mind, and liberation is imagined by it too. 172

deh'ādi-sarva-viṣaye parikalpya rāgaṁ
badhnāti tena puruṣaṁ paśu-vad guṇena
vairasya matra viṣa-vat su-vidhāya paścād
enaṁ vimocayati tan mana eva bandhāt. 173

By dwelling with desire on the body and other senses the mind binds a man like an animal with a rope, and the same mind liberates him from the bond by creating simple distaste for the senses as if they were poison. 173

tasmān manaḥ kāraṇam asya jantoḥ
bandhasya mokṣasya ca vā vidhāne
bandhasya hetur malinaṁ rajo-guṇaiḥ

mokṣasya śuddhaṁ virajas-tamas-kam. 174

Thus the mind is the cause of a man's finding both bondage and liberation. When soiled with the attribute of desire it is the cause of bondage, and when clear of desire and ignorance it is the cause of liberation. 174

viveka-vairāgya-guṇ'ātirekāc-
chuddhatvam āsādya mano vimuktyai
bhavatyato buddhimato mumukṣoḥ
tābhyāṁ dṛḍhābhyāṁ bhavitavyam agre. 175

By achieving the purity of an habitual discrimination and dispassion, the mind is inclined to liberation, so the wise seeker after liberation should first develop these. 175

mano nāma mahā-vyāghro viṣay'āraṇya-bhūmiṣu
caraty atra na gacchantu sādhavo ye mumukṣavaḥ. 176

A great tiger known as the mind lives in the forest of the senses, so pious seekers after liberation should not go there. 176

manaḥ prasūte viṣayān aśeṣān
sthūl'ātmanā sūkṣmatayā ca bhoktuḥ
śarīra-varṇ'āśrama-jāti-bhedān
guṇa-kriyā-hetu-phalāni nityam. 177

The mind continually presents endless coarse or subtle sense experiences for a person -- all the differences of physique, caste, state and birth, and the fruits resulting from attributes and actions. 177

asaṁga-cid-rūpam amuṁ vimohya
deh'endriya-prāṇa-guṇair nibaddhya
ahaṁ-mam'eti bhramayaty ajasraṁ
manaḥ sva-kṛtyeṣu phal'opabhuktiṣu. 178

The mind continually confuses that which is by nature unattached, binding it with the fetters of body, senses and faculties so that it thinks in terms of 'me' and 'mine' in the experiences he is achieving. 178

adhyāsa-doṣāt puruṣasya saṁsṛtiḥ
adhyāsa-bandhas tv amun'aiva kalpitaḥ
rajas-tamo-doṣa-vato'vivekino
janm'ādi-duḥkhasya nidānam etat. 179

Man's samsara is due to the error of additions (to his true nature), and it is from the

mind's imagination that the bondage of these additions comes. This is the cause of the pain of birth and so on for the man without discrimination who is filled with desire and ignorance. 179

ataḥ prāhur mano'vidyāṁ paṇḍitās tattva-darśinaḥ
yen'aiva bhrāmyate viśvaṁ vāyun'ev'ābhra-maṇḍalam. 180

That is why the wise who have experienced reality call the mind ignorance, for it is by that that everything is driven, like a mass of clouds by the wind. 180

tan-manaḥ-śodhanaṁ kāryaṁ prayatnena mumukṣuṇā
viśuddhe sati c'aitasmin muktiḥ kara-phal'āyate. 181

So the mind must be earnestly purified by the seeker after liberation. Once it is purified, the fruit of liberation comes easily to hand. 181

mokṣ'aika-saktyā viṣayeṣu rāgaṁ
nirmūlya saṁnyasya ca sarva-karma
sac-chaddhayā yaḥ śravaṇ'ādi-niṣṭho
rajaḥ-svabhāvaṁ sa dhunoti buddheḥ. 182

Completely rooting out desire for the senses and abandoning all activity by one-pointed devotion to liberation, he who is established with true faith in study etc., purges away the passion from his understanding. 182

mano-mayo n'āpi bhavet parātmā
hy ādy'anta-vattvāt pariṇāmi-bhāvāt
duḥkh'ātma-katvād viṣayatva-hetoḥ
draṣṭā hi dṛśy'ātma-tayā na dṛṣṭaḥ. 183

What is mind-made cannot be one's true nature, because it is changeable, having a beginning and an end, because it is subject to pain, and because it is itself an object. The knower cannot be seen as an object of consciousness. 183

buddhir buddh'īndriyaiḥ s'ārdhaṁ sa-vṛttiḥ kartṛ-lakṣaṇaḥ
vijñāna-maya-kośaḥ syāt puṁsaḥ saṁsāra-kāraṇam. 184

The intellect along with its faculties, its activities and its characteristic of seeing itself as the agent, constitutes the knowledge sheath which is the cause of man's samsara. 184

anuvrajac cit-pratibimba-śaktiḥ
vijñāna-saṁjñaḥ prakṛter vikāraḥ
jñāna-kriyā-vān aham ity ajasraṁ
deh'endriy'ādiṣv abhimanyate bhṛśam. 185

Intellectual knowledge which as a function is a distant reflection of pure consciousness, is a natural faculty. It continually creates the awareness 'I exist', and strongly identifies itself with the body, its faculties and so on. 185

anādi-kālo'yam ahaṁ-svabhāvo
jīvaḥ samasta-vyavahāra-voḍhā
karoti karmāṇy api pūrva-vāsanaḥ
puṇyāny apuṇyāni ca tat-phalāni. 186

This sense of self is from beginningless time. As the person it is the agent of all relative occupations. Through its proclivities from the past it performs good and bad actions, and bears their fruit. 186

bhuṅkte vicitrāsv api yoniṣu vrajan
nāyāti niryāty adha ūrdhvam eṣaḥ
asy'aiva vijñāna-mayasya jāgrat-
svapn'ādy-avasthāḥ sukha-duḥkha-bhogaḥ. 187

After experiencing them it is born in all sorts of different wombs, and progresses up and down in life, the experiencer of the knowledge-created states of waking, sleeping etc., and of pleasure and pain. 187

deh'ādi-niṣṭh'āśrama-dharma-karma-
guṇ'ābhimānaḥ satataṁ mam'eti
vijñāna-kośo'yam atiprakāśaḥ
prakṛṣṭa-sānnidhya-vaśāt par'ātmanaḥ
ato bhavaty eṣa upādhir asya
yad ātma-dhīḥ saṁsarati bhrameṇa. 188

It always sees as its own such things as the body, and its circumstances, states, duties, actions and functions. The knowledge sheath is very impressive owing to its inherent affinity to the supreme self, which, identifying itself with the superimposition, experiences samsara because of this illusion. 188

yo'yaṁ vijñāna-mayaḥ prāṇeṣu hṛdi sphuraty ayaṁ jyotiḥ
kūṭa-sthaḥ sann ātmā kartā bhoktā bhavaty upādhi-sthaḥ. 189

This knowledge-created light shines among the faculties of the heart, and the true self, although itself motionless, becomes the actor and the experiencer while identified with this superimposition. 189

svayaṁ paricchedam upetya buddheḥ
tād-ātmya-doṣeṇa paraṁ mṛṣ'ātmanaḥ
sarv'ātmakaḥ sann api vīkṣate svayaṁ

svataḥ pṛthaktvena mṛdo ghaṭān iva. 190

Allied to the intellect, just a part of itself, although the true self of everything, and beyond the limitations of such an existence, it identifies itself with this illusory self - as if clay were to identify itself with earthen jars. 190

upādhi-sambandha-vaśāt parātmā
hy upādhi-dharm'ānanubhāti tad-guṇaḥ
ayo-vikārāna-vikāri-vahnivat
sad-aikarūpo'pi paraḥ svabhāvāt. 191

In conjunction with such additional qualities, the supreme self seems to manifest the same characteristics, just as the undifferentiated fire seems to take on the qualities of the iron it heats. 191

śiṣya uvāca

The disciple

bhrameṇ'āpy anyathā vā'stu jīva-bhāvaḥ par'ātmanaḥ
tad-upādher anāditvān n'ānāder nāśa iṣyate. 192

Whether it is by mistake or for some other reason that the supreme self has become a living being, the identification is beginningless, and there can be no end to what has no beginning. 192

ato'sya jīva-bhāvo'pi nityā bhavati saṁsṛtiḥ
na nivarteta tan-mokṣaḥ kathaṁ me śrī-guro vada. 193

So the state of a living being is going to be a continual samsara, and there can be no liberation for it. Can you explain this to me? 193

śrīgurur uvāca

The guru

samyak pṛṣṭaṁ tvayā vidvan s'āvadhānena tac chṛṇu
prāmāṇikī na bhavati bhrāntyā mohita-kalpanā. 194

You have asked the right question, wise one, so now listen. The mistaken imagination of illusion is not a reality. 194

bhrāntiṁ vinā tv asaṅgasya niṣkriyasya nirākṛteḥ
na ghaṭet ārtha-sambandho nabhaso nīlat'ādi-vat. 195

Outside of illusion no attachment can come about for what is by nature unattached, actionless and formless, as in the case of blueness and space (the sky). 195

svasya draṣṭur nirguṇasy'ākriyasya
pratyag-bodh'ānanda-rūpasya buddheḥ
bhrāntyā prāpto jīva-bhāvo na satyo
moh'āpāye n'āsty avastu-svabhāvāt. 196

Existence as a living being, due to the mistaken intellect identifying itself with its own light, the inner joy of understanding, beyond qualities and beyond activity does not really exist, so when the illusion ceases, it does too, having no real existence of its own. 196

yāvad bhrāntis tāvad ev'āsya sattā
mithyā-jñānoj jṛmbhitasya pramādāt
rajjvāṁ sarpo bhrānti-kālīna eva
bhrānter nāśe n'aiva sarpo'pi tad-vat. 197

So long as the illusion exists, it too has existence, created by the confusion of misunderstanding, in the same way that a rope seems to be a snake so long as the illusion persists. When the illusion comes to an end, so does the snake. 197

anāditvam avidyāyāḥ kāryasy'āpi tath'eṣyate
utpannāyāṁ tu vidyāyām āvidya-kaman'ādy api. 198
prabodhe svapna-vat sarvaṁ saha-mūlaṁ vinaśyati
anādy ap'īdaṁ no nityaṁ prāg-abhāva iva sphuṭam. 199

Ignorance and its effects are seen as beginningless until with the arising of insight, ignorance and its effects are destroyed along with its root, even if beginningless, like dreams on awaking from sleep. Even if beginningless this world of appearances is not eternal - like something originally non-existent. 198, 199

anāder api vidhvaṁsaḥ prāg-abhāvasya vīkṣitaḥ
yad-buddhy'upādhi-sambandhāt parikalpitam ātmani. 200
jīvatvaṁ na tato'nyas tu svarūpeṇa vilakṣaṇaḥ
sambandhas tv ātmano buddhyā mithyā-jñāna-puraḥ-saraḥ. 201

Even if beginningless, something originally non-existent is seen to come to an end. In the same way the living organism which is thought to belong to oneself through its identification with the intellect, does not really exist. On the other hand, the true self is quite distinct from it, and the identification of oneself with the intellect is due to misunderstanding. 200, 201

vinivṛttir bhavet tasya samyag jñānena n'ānyathā
brahm'ātm'aikatva-vijñānaṁ samyag jñānaṁ śruter matam. 202

The cessation of that wrong identification is achieved by right understanding, and by no other means. Right understanding is held by scripture to be the recognition of the oneness of God and oneself. 202

tad-ātmān'ātmanoḥ samyag viveken'aiva sidhyati
tato vivekaḥ kartavyaḥ pratyag ātma-sad-ātmanoḥ. 203

This recognition is achieved by right discrimination between what is truly oneself and what is not, so one must develop this discrimination between the conventional self and one's true self. 203

jalaṁ paṁka-vad atyantaṁ paṁk'āpāye jalaṁ sphuṭam
yathā bhāti tath'ātm'āpi doṣ'ābhāve sphuṭa-prabhaḥ. 204

Like very muddy water, which is clearly water again when the mud is removed, one's true self shines forth again when the contamination is removed. 204

asan-nivṛttau tu sad-ātmanā sphuṭaṁ
pratītir etasya bhavet pratīcaḥ
tato nirāsaḥ karaṇīya eva
sad-ātmanaḥ sādhv'aham-ādi-vastunaḥ. 205

When the non-existent is removed the individual is disclosed as the supreme self, so one must see to the removal of thoughts about "me" and suchlike from oneself. 205

ato n'āyaṁ par'ātmā syād vijñāna-maya-śabda-bhāk
vikāritvāj jaḍatvāc ca paricchinnatva-hetutaḥ
dṛśyatvād vyabhicāritvān n'ānityo nitya iṣyate. 206

The level of sense awareness cannot be one's true self since it is changeable, physical, restricted, a sense-object and intermittent. What is transient should not be mistaken what is eternal. 206

ānanda-pratibimba-cumbita-tanur vṛttis tamo-jṛmbhitā
syād ānanda-mayaḥ priy'ādi-guṇakaḥ sveṣṭ'ārtha-lābh'odayaḥ
puṇyasy'ānubhave vibhāti kṛti-nām'ānanda-rūpaḥ svayaṁ
sarvo nandati yatra sādhu tanu-bhṛn-mātraḥ prayatnaṁ vinā. 207

The level of pleasure is the aspect of ignorance which is a sort of reflection the blissfulness of the true self. Its attributes are the qualities of enjoyment and so on, which are experienced when an enjoyable object is present. It presents itself spontaneously to those fortunate enough to experience the fruits of good deeds, something from which everyone experiences great pleasure without trying to. 207

ānanda-maya-kośasya suṣuptau sphūrtir utkaṭā
svapna-jāgarayor īṣad iṣṭa-saṁdarśanā vinā. 208

The pleasure level is manifest at its fullest extent in deep sleep, whereas in dreams and the waking state it is only partially manifest, stimulated by such things as the sight of enjoyable objects. 208

n'aiv'āyam ānanda-mayaḥ par'ātmā
s'opādhi-katvāt prakṛter vikārāt
kāryatva-hetoḥ sukṛta-kriyāyā
vikāra-saṁghāta-samāhitatvāt. 209

The pleasure level cannot be the true self either, since it is changeable, a conditioned phenomenon, the result of good deeds, and involved in the other levels of consciousness as well. 209

pañcānām api kośānāṁ niṣedhe yuktitaḥ śruteḥ
tan-niṣedh'āvadhi sākṣī bodha-rūpo'vaśiṣyate. 210

When all these five levels have been disposed of by meditating on scripture, when everything as been eliminated there remains the witness, pure consciousness itself. 210

yo'yam ātmā svayaṁ-jyotiḥ pañca-kośa-vilakṣaṇaḥ
avasthā-traya-sākṣī san-nirvikāro nirañjanaḥ
sad'ānandaḥ sa vijñeyaḥ sv'ātmatvena vipaścitā. 211

This self, the light itself, beyond the five levels, the witness of the three states, changeless, unsullied, eternal joy - this should be recognised by the wise as one's real self. 211

śiṣya uvāca

The disciple

mithyātvena niṣiddheṣu kośeṣv eteṣu pañcasu
sarv'ābhāvaṁ vinā kiñcin na paśyāmy atra he guro
vijñeyaṁ kimu vastv asti sv'ātmanā'tma-vipaścitā. 212

After transcending these five levels as unreal, master, I find nothing but a nothingness, the absence of everything. What object remains for a wise person to identify with? 212

śrīgurur uvāca

The guru

satya-muktaṁ tvayā vidan nipuṇo'si vicāraṇe
aham-ādi-vikārās te tad-abhāvo'yam apy anu. 213
sarve yen'ānubhūyante yaḥ svayaṁ n'ānubhūyate
tam ātmānaṁ veditāraṁ viddi buddhyā su-sūkṣmayā. 214

You have spoken the truth, learned one. You are skilled in discrimination. That by which all other phenomena, starting with the thought of "me", are experienced, but which is itself experienced by none, know that, by the subtlest of understanding, as your true self. 213, 214

tat-sākṣikaṁ bhavet tat-tad yad-yad yen'ānubhūyate
kasy'āpy ananubhūt'ārthe sākṣitvaṁ n'opayujyate. 215

Whatever is experienced by something else has that as its witness. When there is nothing else to experience something, one cannot talk of it being witnessed. 215

asau sva-sākṣiko bhāvo yataḥ sven'ānubhūyate
ataḥ paraṁ svayaṁ sākṣāt pratyag-ātmā na c'etaraḥ. 216

This has the nature of self-awareness, since it is conscious of itself. Thus the individual self is by its self-awareness none other than the Supreme itself. 216

jāgrat svapna-suṣuptiṣu sphuṭataraṁ yo'sau samujjṛmbhate
pratyag-rūpatayā sad'āham aham ity antaḥ sphuran n'aikadhā
nānā-kāra-vikāra-bhāgina imān paśyann ahaṁ-dhī-mukhān
nity'ānanda-cid-ātmanā sphurati taṁ viddhi svam etaṁ hṛdi. 217

That which is fully manifest in the waking state, dream and deep sleep, which is perceived within in the form of the various experiences and impressions like self-consciousness, and which is experienced as the eternal Bliss, and Consciousness of one's true self, see this within your own heart. 217

ghaṭ'odake bimbita-marka-bimbam
ālokya mūḍho ravim eva manyate
tathā cid-ābhāsam upādhi-saṁsthaṁ
bhrānty'āham ity eva jaḍo'bhimanyate. 218

The ignorant see the reflection of the sun in the water of a jar and think it is the sun itself. In the same way the fool sees the reflection of consciousness in its associated qualities and mistakenly identifies himself with it. 218

ghaṭaṁ jalaṁ tad-gata-marka-bimbaṁ
vihāya sarvaṁ vinirīkṣyate'rkaḥ
taṭa-stha etat tritay'āvabhāsakaḥ

svayaṁ-prakāśo viduṣā yathā tathā. 219

The wise man ignores jar, water and the sun's reflection in it, and sees the self-illuminating sun itself which gives light to all three but is independent of them. 219

dehaṁ dhiyaṁ cit-pratibimbam evaṁ
visṛjya buddhau nihitaṁ guhāyām
draṣṭāram ātmānam akhaṇḍa-bodhaṁ
sarva-prakāśaṁ sad-asad-vilakṣaṇam. 220
nityaṁ vibhuṁ sarva-gataṁ su-sūkṣmaṁ
antar-bahiḥ-śūnyam ananyam ātmanaḥ
vijñāya samyaṅ nija-rūpam etat
pumān vipāpmā virajo vimṛtyuḥ. 221
viśoka ānanda-ghano vipaścit
svayaṁ kutaścin na bibheti kaścit
nānyo'sti panthā bhava-bandha-mukteḥ
vinā svatattv'āvagamaṁ mumukṣoḥ. 222

When a man abandons the body and the intellect which is just a derivative of consciousness, and recognising one's true self, the experiencer, pure awareness, the source of everything existent and non-existent, itself devoid of attributes, eternal, all-pervading, omnipresent, subtle, empty of inside and outside, and itself none other than one's true self (for this is truly inborn), he becomes free from evil, sinless and immortal, free from pain, and the incarnation of joy. Master of himself he is afraid of no-one. There is no other way to the breaking of the bonds of temporal existence for the seeker after liberation than the realisation of his own true nature. 220, 221, 222

brahm'ābhinnatva-vijñānaṁ bhava-mokṣasya kāraṇam
yen'ādvitīyam ānandaṁ brahma sampadyate budhaiḥ. 223

The recognition of one's inseparable oneness with God is the means of liberation from temporal existence, by which the wise person achieves the non-dual, blissful nature of God. 223

brahma-bhūtas tu saṁsṛtyai vidvān n'āvartate punaḥ
vijñātavyam ataḥ samyag-brahm'ābhinnatvam ātmanaḥ. 224

Having attained the nature of God, the knower returns no more to the temporal state, so it is essential to recognise one's own true inseparable oneness with God. 224

satyaṁ jñānam anantaṁ brahma viśuddhaṁ paraṁ svataḥ siddham
nity'ānand'aika-rasaṁ pratyag-abhinnaṁ nirantaraṁ jayati. 225

God is the truth, knowledge and eternal. He is pure, transcendent and self-sufficient - the everlasting, undiluted bliss which is enthroned undivided and inseparable within.

sad idaṁ param'ādvaitaṁ svasmād anyasya vastuno'bhāvāt
na hy anyad asti kiñcit samyak param'ārtha-tattva-bodha-daśāyām. 226

This supreme Reality is non-dual in the absence of any other reality beside itself. In the state of knowledge of ultimate truth there is nothing else. 226

yad idaṁ sakalaṁ viśvaṁ nānā-rūpaṁ pratītam ajñānāt
tat sarvaṁ brahm'aiva pratyast'āśeṣa-bhāvanā-doṣam. 227

This great variety of things which we experience through our failure to understand is all really God himself, once the distortion of thought is removed. 227

mṛt-kārya-bhūto'pi mṛdo na bhinnaḥ
kumbho'sti sarvatra tu mṛt-svarūpāt
na kumbha-rūpaṁ pṛthag asti kumbhaḥ
kuto mṛṣā kalpita-nāma-mātraḥ. 228

A pot made of clay is nothing other than clay, and its true reality is always simply clay. The pot is no more than the shape of a pot, and is just a mistake of imagination based on the name. 228

ken'āpi mṛd-bhinnatayā sva-rūpaṁ
ghaṭasya saṁdarśayituṁ na śakyate
ato ghaṭaḥ kalpita eva mohāt
mṛd-eva satyaṁ param'ārtha-bhūtam. 229

No one can show that the reality of the pot is different from the clay, so the pot is just an imagination based on misunderstanding, and the clay is the only final reality. 229

sad-brahma-kāryaṁ sakalaṁ sad evaṁ
tan-mātram etan na tato'nyad asti
astī'ti yo vakti na tasya moho
vinirgato nidrita-vat prajalpaḥ. 230

Similarly everything which is made of God is just God and has no separate existence. Whoever says it exists is not yet free from delusion and is like someone talking in his sleep. 230

brahm'aiv'edaṁ viśvam ity eva vāṇī
śrautī brūte'tharva-niṣṭhā variṣṭhā
tasmād etad brahma-mātraṁ hi viśvaṁ
n'ādhiṣṭhānād bhinnatā'ropitasya. 231

The supreme scripture of the Arthava Veda declares that "All this is God", so all this is simply God, and anything in addition to that has no reality. 231

satyaṁ yadi syāj jagad etad ātmano
na tattva-hānir nigam'āpramāṇatā
asaty avāditvam apīśituḥ syād
n'aitat trayaṁ sādhu hitaṁ mah'ātmanām. 232

If it has any reality, that is the end of any eternal reality for oneself, the scriptures are false, and the Lord himself a liar, three things which are quite unacceptable to great souls. 232

īśvaro vastu-tattva-jño na c'āhaṁ teṣv avasthitaḥ
na ca mat-sthāni bhūtānī'ty evam eva vyacī-klṛpat. 233

The Lord, who knows the reality of things, has stated "I do not depend on them" (Bhagavad Gita 9.4) and "Things do not exist in me" (Bhagavad Gita 9.5). 233

yadi satyaṁ bhaved viśvaṁ suṣuptām upalabhyatām
yan n'opalabhyate kiñcid ato'sat-svapna-van mṛṣā. 234

If everything really existed, it ought to exist in deep sleep too. Since nothing does, then it follows that it is unreal and an illusion like a dream. 234

ataḥ pṛthaṅ n'āsti jagat par'ātmanaḥ
pṛthak pratītis tu mṛṣā guṇ'ādi-vat
āropitasy'āsti kim artha-vattā'-
dhiṣṭhānam ābhāti tathā bhrameṇa. 235

So the world is not distinct from the Supreme Self, and its perception is an illusion like all attributes. What we add to That has no reality, but merely appears to exist in addition to That through misunderstanding. 235

bhrāntasya yad-yad bhramataḥ pratītaṁ
brāhm'aiva tat-tad rajataṁ hi śuktiḥ
idaṁ tayā brahma sad'aiva rūpyate
tv āropitaṁ brahmaṇi nāma-mātram. 236

Whatever a deluded person experiences in his delusion is still always God. The silver is only mother-of-pearl. It is always God that is mistaken for something else, and whatever is added to God is just a name. 236

ataḥ paraṁ brahma sad-advitīyaṁ
viśuddha-vijñāna-ghanaṁ nirañjanam
prāśāntam ādy'anta-vihīnam akriyaṁ

nirantar'ānanda-rasa-svarūpam. 237

So there exists only the supreme God, the One Reality without a second, consisting of pure consciousness, without any blemish, peace itself and without beginning or end, actionless and having the nature of pure bliss. 237

nirasta-māyā-kṛta-sarvabhedaṁ
nityaṁ sukhaṁ niṣkalam aprameyam
arūpam avyaktam anākhyam avyayaṁ
jyotiḥ svayaṁ kiñcid idaṁ cakāsti. 238

Beyond all delusion-created distinctions, this Whatever shines by its own light, eternal, fulfilled, indivisible, infinite, formless, inexpressible, nameless and indestructible. 238

jñātṛ-jñeya-jñāna-śūnyam anantaṁ nirvikalpakam
keval'ākhaṇḍa-cin-mātraṁ paraṁ tattvaṁ vidur budhāḥ. 239

Seers know this supreme Reality, free from the distinctions of knower, known and knowledge, infinite, complete in itself and consisting of pure Awareness. 239

aheyam anupādeyaṁ mano-vācām agocaram
aprameyam anādy'antaṁ brahma pūrṇam ahaṁ mahaḥ. 240

What cannot be got rid of or taken hold of, beyond the sphere of mind and speech, measureless and beginning-and-endless is God, one's true self and supreme glory. 240

tattvaṁ padābhyām abhidhīyamānayoḥ
brahm'ātmanoḥ śodhitayor yad-īttham
śrutyā tayos tattvam asī'ti samyag
ekatvam eva pratipādyate muhuḥ. 241

The words "God" and "yourself", referred to by the terms "That" and "Thou" are conscientiously purified by repetition of the scriptural phrase "Thou art That", and are clearly seen to be identical. 241

ekyaṁ tayor lakṣitayor na vācyayoḥ
nigadyate'nyonya-viruddha-dharmiṇoḥ
khadyotabhānvor iva rāja-bhṛtyayoḥ
kūp'āmburāśyoḥ paramāṇu-mervoḥ. 242

Their identity can be indicated but not described, since they have mutually exclusive meanings like a firefly and the sun, a king and a slave, a well and the ocean, or an atom and mount Meru. 242

tayor virodho'yam upādhi-kalpito
na vāstavaḥ kaścid upādhir eṣaḥ
īśasya māyā mahad'ādikāraṇaṁ
jīvasya kāryaṁ śṛṇu pañca-kośam. 243

The distinction between them is due to the imagined additional associations, but in reality there are no such additions. The primary mental activity is due to the Lord's Maya, and in the case of the individual it is the result of the five sheaths. 243

etāv upādhī para-jīvayos tayoḥ
samyaṅ-nirāse na paro na jīvaḥ
rājyaṁ nar'endrasya bhaṭasya kheṭakḥ
tayor apohe na bhaṭo na rājā. 244

These are additions to the Lord and the individual, and when they are removed, there is neither Supreme nor individual. A ruler is known by his kingdom, and a warrior by his arms. Take these away, and there is neither warrior nor king. 244

athāta ādeśa iti śrutiḥ svayaṁ
niṣedhati brahmaṇi kalpitaṁ dvayam
śruti-pramāṇ'ānugṛhīta-bodhāt
tayor nirāsaḥ karaṇīya eva. 245

Scripture itself, with the words "Here is the teaching" (Brihadaranyaka Upanishad 2.3.6), denies the imagined duality in God. One must get rid of these additions by means of understanding backed up by the authority of the scriptures. 245

n'edaṁ n'edaṁ kalpitatvān na satyaṁ
rajju-dṛṣṭa-vyāla-vat svapna-vac ca
itthaṁ dṛśyaṁ sādhu-yuktyā vyapohya
jñeyaḥ paścād eka-bhāvastayor yaḥ. 246

"Not this, not this" (Brihadaranyaka Upanishad 2.3.6) means that nothing one can think of is real, like a rope mistaken for a snake, or like a dream. Carefully getting rid of the apparent in this way, one should then come to understand the oneness of the Lord and the individual. 246

tatas tu tau lakṣaṇayā su-lakṣyau
tayor akhaṇḍ'aika-rasatva-siddhaye
n'ālaṁ jahatyā na tathā'jahatyā
kin t'ūbhay'ārth'ātmi-kay'aiva bhāvyam. 247

So the meaning of these two expressions, Lord and individual, must be carefully considered until their essential oneness is understood. It is not enough just to reject or accept either of them. One must come to the recognition of the identity of the

meaning of them both. 247

sa devadatto'yam itī'ha c'aikatā
viruddha-dharm'āṁśam apāsya kathyate
yathā tathā tattvam asīti-vākye
viruddha-dharmān ubhayatra hitvā. 248
saṁlakṣya cin-mātratayā sad-ātmanoḥ
akhaṇḍa-bhāvaḥ paricīyate budhaiḥ
evaṁ mahā-vākya-śatena kathyate
brahm'ātmanor aikyam akhaṇḍa-bhāvaḥ. 249

In the phrase "this person is Devadatta" the identity is indicated by removing the distinction, and in the same way, in the expression "Thou art That" the wise must get rid of the apparent contradiction and recognise the complete identity of God and self by carefully identifying the shared attribute of pure consciousness. Hundreds of scriptural sayings declare the identity of oneself and God in this way. 248, 249

asthūlam ity etad asan-nirasya
siddhaṁ svato vyoma-vad apratarkyam
ato mṛṣā-mātram idaṁ pratītaṁ
jahīhi yat sv'ātmatayā gṛhītam
brahm'āham ity eva viśuddha-buddhyā
viddhi svam ātmānam akhaṇḍa-bodham. 250

In accordance with "It is nothing material" (Brihadaranyaka Upanishad 3.8.8) eliminate the unreal and find that which like the sky is pure and solitary, and is beyond thought. Eliminate too this purely illusory body which you have hitherto identified with yourself. Then recognising, "I am God" with purified understanding, see your true self as undifferentiated consciousness. 250

mṛt-kāryaṁ sakalaṁ ghaṭ'ādi satataṁ mṛn-mātram ev'āhitaṁ
tad-vat saj-janitaṁ sad-ātmakam idaṁ san-mātram ev'ākhilam
yasmān n'āsti sataḥ paraṁ kim api tat-satyaṁ sa ātmā svayaṁ
tasmāt tat tvam asi praśāntam amalaṁ brahm'ādvayaṁ yat-param. 251

Everything made of clay, such as pot, is always to be seen as purely clay. In the same way, everything deriving from this supreme Self must be simply recognised as pure Reality. Since there is no reality beyond that, it is truly one's very self, and you are that still, unblemished, non-dual, supreme Reality of God. 251

nidrā-kalpita-deśa-kāla-viṣaya-jñātr'ādi sarvaṁ yathā
mithyā tad-vad ih'āpi jāgrati jagat-sv'ājñāna-kāryatvataḥ
yasmād evam idaṁ śarīra-karaṇa-prāṇ'āham'ādy apy asat
tasmāt tat tvam asi praśāntam amalaṁ brahm'ādvayaṁ yat-param. 252

Just as the things like places, time, objects and observer imagined in a dream are unreal, so the world experienced in the waking state too is created by one's own ignorance. Since the body-creating forces, self-identification, and so on, are also unreal, you are that still, unblemished, non-dual, supreme Reality of God. 252

yatra bhrāntyā kalpita tad viveke
tat-tan-mātraṁ n'aiva tasmād vibhinnam
svapne naṣṭaṁ svapna-viśvaṁ vicitraṁ
svasmād-bhinnaṁ kin nu dṛṣṭaṁ prabodhe. 253

That which is mistakenly imagined to exist is recognised by wisdom to be That alone, and is thus undifferentiated. The colourful world of a dream disappears. What remains other than oneself on waking? 253

jāti-nīti-kula-gotra-dūragaṁ
nāma-rūpa-guṇa-doṣa-varjitam
deśa-kāla-viṣay'ātivarti yad
brahma tat tvam asi bhāvay'ātmani. 254

Beyond birth, creed, family and tribe, free from the distortion of attributes of name and appearance, transcending locality, time and objects, you are That, God himself. Meditate on the fact within yourself. 254

yat-paraṁ sakala-vāg-agocaraṁ
gocaraṁ vimala-bodha-cakṣuṣaḥ
śuddha-cid-ghanam anādi vastu yad
brahma tat tvam asi bhāvay'ātmani. 255

That supreme Reality beyond the realm of anything that can be said, but the resort of the pure eye of understanding, the pure reality of Consciousness-Awareness-Mind, etc. - you are That, God himself. Meditate on the fact within yourself. 255

ṣaḍbhir ūrmibhir ayogi yogi-hṛd-
bhāvitaṁ na karaṇair vibhāvitam
buddhy-avedyamana-vad yam asti yad
brahma tat tvam asi bhāvay'ātmani. 256

That which is unaffected by the six afflictions (of aging, death, hunger, thirst, desire and ignorance), which is meditated on in the heart of the devotee, unrecognised by the senses, unknown by the intellect - you are That, God himself. Meditate on the fact within yourself. 256

bhrānti-kalpita-jagat kal'āśrayaṁ
sv'āśrayaṁ ca sad-asad-vilakṣaṇam
niṣkalaṁ nirupamāna-vaddhi yad

brahma tat tvam asi bhāvay'ātmani. 257

That basis on which the mistakenly imagined world exists, itself dependent on nothing else, devoid of true and false, without parts, and without mental image - you are That, God himself. Meditate on the fact within yourself. 257

janma-vṛddhi-pariṇaty'apakṣaya-
vyādhi-nāśana-vihīnam avyayam
viśva-sṛṣṭyav avighāta-kāraṇaṁ
brahma tat tvam asi bhāvay'ātmani. 258

That which is indestructible, free from birth, growth, development, decay, illness and death; which is the cause of the creation, maintenance and destruction of everything - you are That, God himself. Meditate on the fact within yourself. 258

asta-bhedam anapāsta-lakṣaṇaṁ
nistaraṅga-jala-rāśi-niścalam
nityam uktam avibhakta-mūrti yad
brahma tat tvam asi bhāvay'ātmani. 259

Free of parts, of an unchanging quality, undisturbed like a waveless sea, declared to be of an eternally indivisible nature - you are That, God ihimself. Meditate on the fact within yourself. 259

ekam eva sad aneka-kāraṇaṁ
kāraṇ'āntara-nirāsya-kāraṇam
kārya-kāraṇa-vilakṣaṇaṁ svayaṁ
brahma tat tvam asi bhāvay'ātmani. 260

Itself One but the cause of the many, the supreme Cause which does away with all other causes, itself devoid of distinctions of "cause" and "effect" - you are That, God himself. Meditate on the fact within yourself. 260

nirvikalpakam analpam akṣaraṁ
yat kṣar'ākṣara-vilakṣaṇaṁ param
nityam avyaya-sukhaṁ nirañjanaṁ
brahma tat tvam asi bhāvay'ātmani. 261

Without modification, great and unending, the supreme Reality beyond destruction and indestructibility, the eternal unfading, unblemished, fulfilment - you are That, God himself. Meditate on the fact within yourself. 261

yad vibhāti sad anekadhā bhramāt
nāma-rūpa-guṇa-vikriy'ātmanā
hema-vat svayam avikriyaṁ sadā

brahma tat tvam asi bhāvay'ātmani. 262

That Reality which manifests itself as the many through the illusions of names, shapes, attributes and changes, but which, like gold is always itself unchanged (in different objects) - you are That, God himself. Meditate on the fact within yourself. 262

yac cakāsty anaparaṁ parāt-paraṁ
pratyag-eka-rasam ātma-lakṣaṇam
satya-cit-sukham anantam avyayaṁ
brahma tat tvam asi bhāvay'ātmani. 263

That, beyond which there is nothing, but which shines beyond everything else, the inner, uniform self-nature of being-consciousness-joy, infinite and eternal - you are That, God himself. Meditate on the fact within yourself. 263

uktam artham imam ātmani svayaṁ
bhāvayet prathita-yuktibhir dhiyā
saṁśay'ādi-rahitaṁ kar'āmbu-vat
tena tattva-nigamo bhaviṣyati. 264

One should meditate within oneself with the mind well controlled on the truth declared here. Then the truth will be disclosed free from doubt, like water in the palm of one's hand. 264

sambodha-mātraṁ pariśuddha-tattvaṁ
vijñāya saṁghe nṛpa-vac ca sainye
tad-āśrayaḥ sv'ātmani sarvadā sthito
vilāpaya brahmaṇi viśva-jātam. 265

Realising one's true nature as pure consciousness, one should remain always established in oneself, like a king surrounded by his army, and should redirect all that is back into God. 265

buddhau guhāyāṁ sad-asad-vilakṣaṇaṁ
brahm'āsti satyaṁ param advitīyam
tad-ātmanā yo'tra vased guhāyāṁ
punar na tasy'āṅga-guhā-praveśaḥ. 266

In the cave of the mind, free from attributes of being and not-being, there exists God, the Truth, supreme and without a second. He who by himself dwells in that cave returns no more to a mother's womb. 266

jñāte vastuny api balavatī vāsanā'nādir eṣā
kartā bhoktā'py aham iti dṛḍhā yā'sya saṁsāra-hetuḥ
pratyag-dṛṣṭyā'tmani nivasatā sāpaneyā prayatnāt

muktiṁ prāhus tad iha munayo vāsanā-tānavaṁ yat. 267

Even when one knows the truth, there still remains the strong, beginningless tendency to think "I am the doer and the reaper of the consequences" which is the cause of samsara. It must be carefully removed by living in the state of observing the truth within oneself. The wise call that removal of this tendency liberation. 267

ahaṁ mame'ti yo bhāvo deh'ākṣ'ādāv anātmani
adhyāso'yaṁ nirastavyo viduṣā sv'ātma-niṣṭhayā. 268

The tendency to see "me" and "mine" in the body and the senses, which are not oneself must be done way with by the wise by remaining identified with one's true self. 268

jñātvā svaṁ pratyag-ātmānaṁ buddhi-tad-vṛtti-sākṣiṇam
so'ham ity eva sad-vṛttyā'nātmany ātma-matiṁ jahi. 269

Recognising one's true inner self, the witness of the mind and its operations, and reflecting on the truth of "I am That", get rid of this wrong opinion about oneself. 269

lok'ānuvartanaṁ tyaktvā tyaktvā deh'ānuvartanam
śāstr'ānuvartanaṁ tyaktvā sv'ādhyās'āpanayaṁ kuru. 270

Abandoning the concerns of the world, abandoning concern about the body, and abandoning even concern about scriptures, see to the removal wrong assumptions about yourself. 270

loka-vāsanayā jantoḥ śāstra-vāsanayā'pi ca
deha-vāsanayā jñānaṁ yathāvan n'aiva jāyate. 271

It is owing to people's worldly desires, their desires for scriptures, and their desires concerning their bodies that they do not achieve realisation. 271

saṁsāra-kārā-gṛha-mokṣam icchoḥ
ayo-mayaṁ pāda-nibandha-śṛṁkhalam
vadanti taj-jñāḥ paṭu vāsanā-trayaṁ
yo'smād vimuktaḥ samupaiti muktim. 272

Those who know about these things call these three desires the iron fetter that binds the feet of those who are seeking escape from the prison-house of samsara. He who is free from them reaches liberation. 272

jal'ādi-saṁsarga-vaśāt prabhūta-
durgandha-dhūtā'garu-divya-vāsanā
saṁgharṣaṇen'aiva vibhāti samyag

vidhūyamāne sati bāhya-gandhe. 273

The beautiful smell of aloe wood which is masked by a bad smell through contamination by water and such things becomes evident again when it is rubbed clean. 273

antaḥ-śrit'ānanta-dūranta-vāsanā-
dhūlī-viliptā param'ātma-vāsanā
prajñā'tisaṁgharṣaṇato viśuddhā
pratīyate candana-gandha-vat sphuṭam. 274

Desire for one's true self which is veiled by endless internal other desires becomes pure and evident again like the smell of sandalwood through application with wisdom. 274

anātma-vāsanā-jālais tiro-bhūt'ātma-vāsanā
nity'ātma-niṣṭhayā teṣāṁ nāśe bhāti svayaṁ sphuṭam. 275

When the mass of desires for things other than oneself obscuring the contrary desire for one's real self are eliminated by constant self-remembrance, then it discloses itself of its own accord. 275

yathā yathā pratyag avasthitaṁ manaḥ
tathā tathā muñcati bāhya-vāsanām
niḥśeṣa-mokṣe sati vāsanānāṁ
ātm'ānubhūtiḥ pratibandha-śūnyā. 276

As the mind becomes more and more inward-turned, it becomes gradually freed from external desires, and when all such desires are fully eliminated self-realisation is completely freed from obstruction. 276

sv'ātmany eva sadā sthitvā mano naśyati yoginaḥ
vāsanānāṁ kṣayaś c'ātaḥ sv'ādhyāsā'panayaṁ kuru. 277

When he is always poised in self-awareness the yogi's thinking mind stops, and the cessation of desires takes place as a result, so see to the removal of all ideas of additions to your true self. 277

tamo dvābhyāṁ rajaḥ sattvāt sattvaṁ śuddhena naśyati
tasmāt sattvam avaṣṭabhya sv'ādhyāsā'panayaṁ kuru. 278

Dullness (tamas) is removed by passion (rajas) and purity (sattva), desire is removed by purity, and purity when itself purified, so establishing yourself in purity, see to the removal of all ideas of additions to your true self. 278

prārabdhaṁ puṣyati vapur iti niścitya niścalaḥ
dhairyam ālambya yatnena svā'dhyāsā'panayaṁ kuru. 279

Recognising that the effects of past conditioning will sustain the body, remain undisturbed and work away hard at seeing to the removal of all ideas of additions to your true self. 279

n'āhaṁ jīvaḥ paraṁ brahme'ty atad vyāvṛtti-pūrvakam
vāsanā-vegataḥ prāpta-svā'dhyāsā'panayaṁ kuru. 280

"I am not the individual life. I am God." Getting rid of all previous misidentifications like this, see to the removal of all ideas of additions to your true self created by the power of desires. 280

śrutyā yuktyā sv'ānubhūtyā jñātvā sārv'ātmyam ātmanaḥ
kvacid ābhāsataḥ prāpta-svā'dhyāsā'panayaṁ kuru. 281

Recognising yourself as the self of everything by the authority of scripture, by reasoning and by personal experience, see to the removal of all ideas of additions to your true self whenever they manifest themselves. 281

anādāna-visargābhyāmīṣan n'āsti kriyā muneḥ
tad eka-niṣṭhayā nityaṁ svā'dhyāsā'panayaṁ kuru. 282

The wise man has no business concerning himself with the acquisition or disposal of things, so by adherence to the one reality, see to the removal of all ideas of additions to your true self. 282

tat tvam asy'ādi-vāky-ottha-brahm'ātm'aikatva-bodhataḥ
brahmaṇy ātmatvad ārḍhyāya svā'dhyāsā'panayaṁ kuru. 283

Realising the identity of yourself and God by the help of sayings like "You are That", see to the removal of all ideas of additions to your true self so as to strengthen the adherence of yourself in God. 283

ahaṁ-bhāvasya dehe'smin niḥśeṣa-vilayā'vadhi
sā'vadhānena yukt'ātmā svā'dhyāsā'panayaṁ kuru. 284

Eliminate completely your self-identification with this body, and with determination see that your mind is devoted to the removal of all ideas of additions to your true self. 284

pratītir jīva-jagatoḥ svapna-vad bhāti yāvatā
tāvan nirantaraṁ vidvan svā'dhyāsā'panayaṁ kuru. 285

So long as even a dream-like awareness of yourself as an individual in the world remains, as a wise person persistently see to the removal of all ideas of additions to your true self. 285

nidrāyā loka-vārtāyāḥ śabd'āder api vismṛteḥ
kvacin n'āvasaraṁ dattvā cintay'ātmānam ātmani. 286

Without giving way to the least descent into forgetfulness through sleep, worldly affairs or the various senses, meditate on yourself within. 286

mātā-pitror mal'odbhūtaṁ mala-māṁsa-mayaṁ vapuḥ
tyaktvā cāṇḍāla-vad dūraṁ brahmī bhūya kṛtī bhava. 287

Shunning the body which is derived from the impurities of your mother and father and itself made up of impurities and flesh as you would an outcaste from a good distance, become Godlike and achieve the goal of life. 287

ghaṭ'ākāśaṁ mah'ākāśa iv'ātmānaṁ par'ātmani
vilāpy'ākhaṇḍa-bhāvena tūṣṇī bhava sadā mune. 288

Restoring the self in you to the supreme Self like the space in a jar back to Space itself by meditation on their indivisibility, always remain silent, wise one. 288

sva-prakāśam adhiṣṭhānaṁ svayaṁ bhūya sad-ātmanā
brahm'āṇḍam api piṇḍ'āṇḍaṁ tyajyatāṁ mala-bhāṇḍa-vat. 289

Taking up through your true self the condition of your real glory, reject thoughts of a divine universe as much as of yourself as a reality, as you would a dish of filth. 289

cid-ātmani sad-ānande deh'ārūḍhām ahaṁ-dhiyam
niveśya liṅgam utsṛjya kevalo bhava sarvadā. 290

Transferring your present self-identification with the body to yourself as consciousness, being and bliss, abandon the body and be complete forever. 290

yatr'aiṣa jagad-ābhāso darpaṇ'āntaḥ puraṁ yathā
tad brahmā'ham iti jñātvā kṛta-kṛtyo bhaviṣyasi. 291

When you know "I am that very God" in which the reflection of the world appears, like a city in a mirror, then you will be one who has achieved the goal of life. 291

yat satya-bhūtaṁ nija-rūpam ādyaṁ
cid-advay'ānandam arūpam akriyam
tad etya mithyā-vapur utsṛjeta
śailūṣa-vad veṣam upāttam ātmanaḥ. 292

Attaining that Reality which is self-existent and primal, non-dual consciousness, and bliss, formless and actionless, one should abandon the unreal body taken on by oneself, like an actor doffing his costume. 292

sarv'ātmanā dṛśyam idaṁ mṛṣai'va
n'aiv'āham arthaḥ kṣaṇikatva-darśanāt
jānāmy ahaṁ sarvam iti pratītiḥ
kuto'ham ādeḥ kṣaṇikasya sidhyet. 293

All this experienced by oneself is false, and so is the sense of I-hood in view of its ephemeral nature. How can "I know everything" be true of something which is itself ephemeral. 293

ahaṁ-pad'ārthas tv aham-ādi-sākṣī
nityaṁ suṣuptāv api bhāva-darśanāt
brūte hy ajo nitya iti śrutiḥ svayaṁ
tat pratyag-ātmā sad-asad-vilakṣaṇaḥ. 294

That which warrants the term "I" on the other hand is that which is the observer of the thought "I" etc. in view of its permanent existence even in the state of deep sleep. Scripture itself declares that it is "unborn and eternal" (Katha Upanishad 1.2.18). That true inner self is distinct from both being and not-being. 294

vikāriṇāṁ sarva-vikāra-vettā
nity'āvikāro bhavituṁ samarhati
mano-ratha-svapna-suṣuptiṣu sphuṭaṁ
punaḥ punar dṛṣṭam asattvam etayoḥ. 295

The knower of all the changes in changing things must itself be permanent and unchanging. The unreality in the extremes of being and not-being is repeatedly seen in the experience of thought, dreaming and deep sleep. 295

ato'bhimānaṁ tyaja māṁsa-piṇḍe
piṇḍ'ābhimāniny api buddhi-kalpite
kāla-tray'ābādhyam akhaṇḍa-bodhaṁ
jñātvā svam ātmānam upaihi śāntim. 296

So give up identification with this mass of flesh as well as with what thinks it a mass. Both are intellectual imaginations. Recognise your true self as undifferentiated awareness, unaffected by time, past, present or future, and enter Peace. 296

tyaj'ābhimānaṁ kula-gotra-nāma-
rūp'āśrameṣv ārdraśav āśriteṣu
liṅgasya dharmān api kartṛt-ādiṁs

tyaktā bhav'ākhaṇḍa-sukha-svarūpaḥ. 297

Give up identification with family, tribe, name, shape and status which depend on the putrid body. Give up physical properties too such as the sense of being the doer and be the very nature of undifferentiated joy. 297

santy anye pratibandhāḥ puṁsaḥ saṁsāra-hetavo dṛṣṭāḥ
teṣām evaṁ mūlaṁ prathama-vikāro bhavaty ahaṁkāraḥ. 298

There are other obstacles seen to be the cause of samsara for men. Of these the root and first manifestation is the sense of doership. 298

yāvat syāt svasya sambandho'haṁkāreṇa durātmanā
tāvan na leśam ātrā'pi mukti-vārtā vilakṣaṇā. 299

So long as one has any association with this awful sense of being the doer there cannot be the least achievement of liberation which is something very different. 299

ahaṁkāra-grahān muktaḥ svarūpam upapadyate
candra-vad vimalaḥ pūrṇaḥ sad-ānandaḥ svayaṁ-prabhaḥ. 300

Free from the grasp of feeling oneself the doer, one achieves ones true nature which is, like the moon, pure, consummate, self-illuminating being and bliss. 300

yo vā pure so'ham iti pratīto
buddhyā praklṛptas tamasā'timūḍhayā
tasy'aiva niḥ-śeṣatayā vināśe
brahm'ātma-bhāvaḥ pratibandha-śūnyaḥ. 301

Even he who, with a mind under the influence of strong dullness, has thought of himself as the body, will attain to full identification with God when that delusion is completely removed. 301

brahm'ānanda-nidhir mahā-balavatā'haṁkāra-ghor'āhinā
saṁveṣṭy ātmani rakṣyate guṇa-mayaiś caṇḍes tribhir mastakaiḥ
vijñān'ākhya-mahāsinā śrutimatā vicchidya śīrṣa-trayaṁ
nir-mūly-āhim imaṁ nidhiṁ sukha-karaṁ dhīro'nubhoktuṁ kṣamaḥ. 302

The treasure of the bliss of God is coiled round by the very powerful, terrible snake of doership which guards it with its three fierce heads consisting of the three qualities (dullness, passion and purity) but the wise man can enjoy this bliss-imparting treasure by cutting off the snake's three heads with the great sword of understanding of the scriptures. 302

yāvad vā yat kiñcid viṣa-doṣa-sphūrtir asti ced dehe

katham ārogyāya bhavet tadvad ahan-tāpi yogino muktyai. 303

How can one be free from pain so long as there is there is any trace of poison in the body? The same applies to the pain of self-consciousness in an aspirant's liberation. 303

aham'otyanta-nivṛttyā tat-kṛta-nānā-vikalpa-saṁhṛtyā
pratyak-tattva-vivekād idam aham asmī'ti vindate tattvam. 304

In the total cessation of self-identification and the ending of the multifarious mental misrepresentations it causes, the truth of "This is what I am" is achieved through inner discernment. 304

ahaṁkāre kartary aham iti matiṁ muñca sahasā
vikār'ātmany ātma-prati-phala-juṣi sva-sthiti-muṣi
yad adhyāsāt prāptā jani-mṛti-jarā-duḥkha-bahulā
pratīcaś cin-mūrtes tava sukha-tanoḥ saṁsṛtir iyam. 305

Get rid forthwith of doership, your self-identification, that is, with the agent, a distorted vision of yourself which stops you from resting in your true nature, and by identification with which you, who are really pure consciousness and a manifestation of joy itself, experience samsara with all its birth, decay, death and suffering. 305

sad'aika-rūpasya cid-ātmano vibhor
ānanda-mūrter anavadya-kīrteḥ
n'aiv'ānyathā kv āpy avikāriṇas te
vinā'ham adhyāsam amuṣya saṁsṛtiḥ. 306

You are really unchanging, the eternally unvarying Lord, consciousness, bliss and indestructible glory. If it were not for the wrong identification with a false self you would not be subject to samsara. 306

tasmād ahaṁ-kāram imaṁ sva-śatruṁ
bhoktur gale kaṇṭaka-vat pratītam
vicchidya vijñāna-mahā'sinā sphuṭaṁ
bhuṅkṣv'ātma-sāmrājya-sukhaṁ yathe'ṣṭam. 307

So cut down your enemy, this sense of being the doer, with the great sword of knowledge, caught like a splinter in the throat of some-one having a meal, and enjoy to your heart's content the joy of the possession of your true nature. 307

tato'ham-āder vinivartya vṛttiṁ
saṁtyakta-rāgaḥ param'ārtha-lābhāt
tūṣṇīṁ samāssv-ātma-sukh'ānubhūtyā
pūrṇ'ātmanā brahmaṇi nirvikalpaḥ. 308

Stop the activity of the false self-identification and so on, get rid of desire by the attainment of the supreme Reality, and practice silence in the experience of the joy of your true self, free from fantasies, with your true nature fulfilled in God. 308

samūlakṛtto'pi mahā'nahaṁ punar
vy'ulle-khitaḥ syād yadi cetasā kṣaṇam
saṁjīvya vikṣepa-śataṁ karoti
nabhas vatā prāvṛṣi vārido yathā. 309

Even when thoroughly eradicated, a great sense of doership can revive again and create a hundred different distractions, if it is once dwelt on again for a moment in the mind, like monsoon rain-clouds driven on by the wind. 309

nigṛhya śatror aham'ovakāśaḥ
kvacin na deyo viṣay'ānucintayā
sa eva saṁjīvana-hetur asya
prakṣīṇa-jambīra-taror iv'āmbu. 310

Overcoming the enemy of the false self, one should give it no opportunity by dwelling on the senses again, because that is the way it comes back to life, like water for a withered citrous tree. 310

deh'ātmanā saṁsthita eva kāmī
vilakṣaṇaḥ kāmayitā kathaṁ syāt
ato'rtha-sandhāna-paratvam eva
bheda-prasaktyā bhava-bandha-hetuḥ. 311

He who is attached to the idea of himself as the body is desirous of physical pleasure, but how could some-one devoid of such an idea seek physical pleasure? Hence separation from one's true good is the cause of bondage to samsara since one is stuck in seeing things as separate from oneself. 311

kārya-pravardhanād bīja-pravṛddhiḥ paridṛśyate
kārya-nāśādbīja-nāśas tasmāt kāryaṁ nirodhayet. 312

A seed is seen to grow with the development of the necessary conditions, while the failure of the conditions leads to the failure of the seed. So one must remove these conditions. 312

vāsanā-vṛddhitaḥ kāryaṁ kārya-vṛddhyā ca vāsanā
vardhate sarvathā puṁsaḥ saṁsāro na nivartate. 313

The increase of desires leads to activity, and from the increase of activity there is more desire. Thus a man changes in every way, and samsara never comes to an end. 313

saṁsāra-bandha-vicchitty'aitad dvayaṁ pradahed yatiḥ
vāsanā-vṛddhir etābhyāṁ cintayā kriyayā bahiḥ. 314

To break the bonds of samsara, the ascetic should burn away both of these (desire and activity), since thinking about these and external activity lead to the increase of desires. 314

tābhyāṁ pravardhamānā sā sūte saṁsṛtim ātmanaḥ
trayāṇāṁ ca kṣayopāyaḥ sarv'āvasthāsu sarvadā. 315
sarvatra sarvataḥ sarva-brahma-mātr'āvalokanaiḥ
sad-bhāva-vāsanād ārḍhyāt tat trayaṁ layam aśnute. 316

The increase of these two is the cause of one's samsara, and the means to the destruction of these three is to see everything as simply God everywhere, always and in all circumstances. By the increase of desire for becoming the Truth, these three come to an end. 315, 316

kriyā-nāśe bhavec cintā-nāśo'smād vāsanā-kṣayaḥ
vāsanā-prakṣayo mokṣaḥ sā jīvan-muktir iṣyate. 317

Through the stopping of activity there comes the stopping of thinking, and then the cessation of desires. The cessation of desires is liberation, and is what is known as here-and-now liberation. 317

sad-vāsanā-sphūrti-vijṛmbhaṇe sati
hy asau vilīnā'py aham-ādivāsanā
atiprakṛṣṭā'py aruṇa-prabhāyāṁ
vilīyate sādhu yathā tamisrā. 318

When the force of the desire for the Truth blossoms, selfish desires wither away, just like darkness vanishes before the radiance of the light of dawn. 318

tamas tamaḥ-kāryam anartha-jālaṁ
na dṛśyate saty udite din'eśe
tathā'dvay'ānanda-ras'ānubhūtau
n'aiv'āsti bandho na ca duḥkha-gandhaḥ. 319

Darkness and the mass of evils produced by darkness no longer exist when the sun has risen. Similarly, when one has tasted undifferentiated bliss, no bondage or trace of suffering remains. 319

dṛśyaṁ pratītaṁ pravilāpayan san
san-mātram ānanda-ghanaṁ vibhāvayan
samāhitaḥ san bahir-antaraṁ vā

kālaṁ nayethāḥ sati karma-bandhe. 320

Transcending everything to do with the senses, cultivating the blissful and only Truth, and at peace within and without - this is how one should pass one's time so long as any bonds of karma remain. 320

pramādo brahma-niṣṭhāyāṁ na kartavyaḥ kadācana
pramādo mṛtyur ity āha bhagavān brahmaṇaḥ sutaḥ. 321

One should never permit carelessness in one's adherence to God. "Carelessness is death" (Mahabharata 5.42.43) says the Master (Sanatkumara) who was of Brahma's son. 321

na pramādād anartho'nyo jñāninaḥ sva-svarūpataḥ
tato mohas tato'haṁ-dhīs tato bandhas tato vyathā. 322

There is no greater evil than carelessness about his own true nature for a wise man. From this comes delusion, from this comes misconceptions about oneself, from this comes bondage, from this comes suffering. 322

viṣay'ābhimukhaṁ dṛṣṭvā vidvāṁsam api vismṛtiḥ
vikṣepayati dhī-doṣair yoṣā jāram iva priyam. 323

Forgetfulness afflicts even a wise man with harmful mental states when it finds him well-disposed to the senses, like a woman does her infatuated lover. 323

yathā pakṛṣṭaṁ śaivālaṁ kṣaṇa-mātraṁ na tiṣṭhati
āvṛṇoti tathā māyā prājñaṁ vāpi parāṅ-mukham. 324

Just as the algae cleared off water does not stay off even for a moment, so illusion obscures the sight of even a wise man whose mind is outward-directed. 324

lakṣya-cyutaṁ ced yadi cittam īṣad
bahir-mukhaṁ san nipatet tatas tataḥ
pramādataḥ pracyuta-keli-kandukaḥ
sopāna-paṅktau patito yathā tathā. 325

When the mind loses its direction towards its goal and becomes outward-turned it runs from one thing to another, like a play-ball carelessly dropped on the steps of some stairs. 325

viṣayeṣv āviśac-cetaḥ saṁkalpayati tad-guṇān
samyak saṁkalpanāt kāmaḥ kāmāt puṁsaḥ pravartanam. 326

A mind directed towards the senses dwells with imagination on their qualities. From

imagining finally comes desire, and from desire comes the way a man directs his activity. 326

ataḥ pramādān na paro'sti mṛtyuḥ
vivekino brahma-vidaḥ samādhau
samāhitaḥ siddhim upaiti samyak
samāhit'ātmā bhava s'āvadhānaḥ. 327

As a result, there is no death like carelessness in meditation to the wise knower of God. The meditator achieves perfect fulfilment, so carefully practice peace of mind. 327

tataḥ sva-rūpa-vibhraṁśo vibhraṣṭas tu pataty adhaḥ
patitasya vinā nāśaṁ punar n'āroha īkṣyate. 328

From carelessness one turns aside from one's true nature, and he who turns aside from it slips downwards. He who has thus fallen invariably comes to disaster, but is not seen to rise again. 328

saṁkalpaṁ varjayet tasmāt sarv'ānarthasya kāraṇam
jīvato yasya kaivalyaṁ videhe sa ca kevalaḥ
yat kiñcit paśyato bhedaṁ bhayaṁ brūte yajuḥ śrutiḥ. 329

So one should abandon the imagination which is the cause of all ills. He has reached fulfilment who is completely dead while still alive. The Yajur Veda (Taittiriya Upanishad 2.7) declares there is still something to fear for anyone who still sees distinctions in things. 329

yadā kadā v'āpi vipaścid eṣa
brahmaṇy anante'py aṇu-mātra-bhedam
paśyaty ath'āmuṣya bhayaṁ tad'aiva
yad vīkṣitaṁ bhinnatayā pramādāt. 330

Whenever a wise man sees the least distinction in the infinite God, whatever he has carelessly perceived as a distinction then becomes a source of fear for him. 330

śruti-smṛti-nyāya-śatair niṣiddhe
dṛśye'tra yaḥ svātma-matiṁ karoti
upaiti duḥkh'opari duḥkha-jātaṁ
niṣiddha-kartā sa malimluco yathā. 331

When, in spite of hundreds of testimonies to the contrary in the Vedas and other scriptures, one identifies oneself with anything to do with the senses, one experiences countless sorrows, doing something prohibited like a thief. 331

saty'ābhisaṁdhāna-rato vimukto
mahattvam ātmīyam upaiti nityam
mithy'ābhisandhāna-ratas tu naśyed
dṛṣṭaṁ tad etad yad acaura-caurayoḥ. 332

He who is devoted to meditating on the Truth attains the eternal glory of his true nature, while he who delights in dwelling on the unreal perishes. This can be seen even in the case of whether someone is a thief or not. 332

yatir asad-anusandhiṁ bandha-hetuṁ vihāya
svayam ayam aham asmī'ty ātma-dṛṣṭyaiva tiṣṭhet
sukhayati nanu niṣṭhā brahmaṇi sv'ānubhūtyā
harati param avidyā-kārya-duḥkhaṁ pratītam. 333

An ascetic should abandon dwelling on the unreal which is the cause of bondage, and should fix his attention on himself in his knowledge that "This is what I am". Establishment in God through self-awareness leads to joy and finally removes the suffering caused by ignorance. 333

bāhy'ānusandhiḥ parivardhayet phalaṁ
dur-vāsanām eva tatas tato'dhikām
jñātvā vivekaiḥ parihṛtya bāhyaṁ
sv'ātm'ānusandhiṁ vidadhīta nityam. 334

Dwelling on externals increases the fruit of superfluous evil desires for all sorts of things, so wisely recognising this fact, one should abandon externals and cultivate attention to one's true nature within. 334

bāhye niruddhe manasaḥ prasannatā
manaḥ-prasāde param-ātma-darśanam
tasmin su-dṛṣṭe bhava-bandha-nāśo
bahir-nirodhaḥ padavī vimukteḥ. 335

When externals are abandoned there comes peace of mind. When the mind is at peace there comes awareness of one's supreme self. When that is fully experienced there comes the destruction of the bonds of samsara, so abandonment of externals is the road to liberation. 335

kaḥ paṇḍitaḥ san sad-asad-vivekī
śruti-pramāṇaḥ param'ārtha-darśī
jānan hi kuryād asato'valambaṁ
sva-pāta-hetoḥ śiśu-van mumukṣuḥ. 336

What man, being learned, and aware of the distinction between real and unreal, relying on the scriptures and seeking the supreme goal of life, would knowingly, like

a child, hanker after resting in the unreal, the cause of his own downfall. 336

deh'ādi-saṁsakti-mato na muktiḥ
muktasya deh'ādy'abhimaty abhāvaḥ
suptasya no jāgaraṇaṁ na jāgrataḥ
svapnas tayor bhinna-guṇ'āśrayatvāt. 337

There is no liberation for him who is deliberately attached to the body and such things, while there is no self-identification with such things as the body for a liberated man. There is no being awake for some-one asleep, nor sleep for some-one awake, for these two states are by their very nature distinct. 337

antar-bahiḥ svaṁ sthira-jaṅgameṣu
jñātv'ātmanā'dhāratayā vilokya
tyaktā'khil'opādhir akhaṇḍa-rūpaḥ
pūrṇ'ātmanā yaḥ sthita eṣa muktaḥ. 338

He who knows himself within and without, and recognises himself as the underlying support in all things moving and unmoving, remaining indivisible, fulfilled in himself by abandoning all that is not himself - he is liberated. 338

sarv'ātmanā bandha-vimukti-hetuḥ
sarv'ātma-bhāvān na paro'sti kaścit
dṛśy'āgrahe saty upapadyate'sau
sarv'ātma-bhāvo'sya sad-ātma-niṣṭhayā. 339

The means of liberation from bondage is through the one self in everything, and there is nothing higher than this one self in everything. When one does not cling to anything to do with the senses, one achieves these things, and being the one self in everything depends on resting in one's true self. 339

dṛśyasy'āgrahaṇaṁ kathaṁ nu ghaṭate deh'ātmanā tiṣṭhato
bāhy'ārth'ānubhava-prasakta-manasas tat-tat-kriyāṁ kurvataḥ
saṁnyast'ākhila-dharma-karma-viṣayair nity'ātmaniṣṭhā'paraiḥ
tattva-jñaiḥ karaṇīyam ātmani sad-ānand'ecchubhir yatnataḥ. 340

How is not clinging to the senses possible when one's basis is self-identification with the body, and one's mind is attached to enjoying external pleasures, and on doing whatever is necessary to do so? But it can be achieved within themselves by those who have abandoned all objects of rules and observances, who are always resting in self-awareness, who know the Truth and energetically seek the bliss of Reality. 340

sarv'ātma-siddhaye bhikṣoḥ kṛta-śravaṇa-karmaṇaḥ
samādhiṁ vidadhāty eṣā śānto dānta iti śrutiḥ. 341

Scripture prescribes meditation for realisation of the self in everything to the ascetic who has fulfilled the requirement of listening to scripture, saying "At peace and self-controlled" and so on (Brihadaranyaka Upanishad 4.4.23). 341

ārūḍha-śakter ahamo-vināśaḥ
kartun na śakya sahasā'pi paṇḍitaiḥ
ye nirvikalp'ākhya-samādhi-niścalāḥ
tān antarā'nanta-bhavā hi vāsanāḥ. 342

Even wise men cannot get rid of the sense of doership all of a sudden when it has grown strong, but those who are unwavering in so-called imageless samadhi can, whose desire for this has been developed over countless lives. 342

ahaṁ-buddhy'aiva mohinyā yojayitvā'vṛter balāt
vikṣepa-śaktiḥ puruṣaṁ vikṣepayati tad-guṇaiḥ. 343

The outward-turning power of the mind binds a man to the sense of doership by its veiling effect, and confuses him by the attributes of that power. 343

vikṣepa-śakti-vijayo viṣamo vidhātuṁ
niḥśeṣam āvaraṇa-śakti-nivṛtty-abhāve
dṛg-dṛśyayoḥ sphuṭa-payo-jalavad vibhāge
naśyet tad āvaraṇam ātmani ca svabhāvāt
niḥsaṁśayena bhavati pratibandha-śūnyo
vikṣepaṇaṁ na hi tadā yadi cen mṛṣ'ārthe. 344

To overcome the outward-turning power of the mind is hard to accomplish without completely eliminating the veiling effect, but the covering over one's inner self can be removed by discriminating between seer and objects, like between milk and water. Absence of an barrier is finally unquestionable when there is no longer any distraction caused by illusory objects. 344

samyag vivekaḥ sphuṭa-bodha-janyo
vibhajya dṛg-dṛśya-pad'ārtha-tattvam
chinatti māyā-kṛta-moha-bandhaṁ
yasmād vimuktas tu punar na saṁsṛtiḥ. 345

Perfect discrimination, born of direct experience establishing the truth of the distinction between seer and objects, severs the bonds of delusion produced by Maya (the creative power, which makes things appear to exist), and as a result the liberated person is no longer subject to samsara. 345

parāvar'aikatva-viveka-vahniḥ
dahaty avidyā-gahanaṁ hy aśeṣam
kiṁ syāt punaḥ saṁsaraṇasya bījaṁ

advaita-bhāvaṁ samupeyuṣo'sya. 346

The fire of the knowledge of the oneness of above and below burns up completely the tangled forest of ignorance. What seed of samsara could there still be for such a person who has achieved non-duality? 346

āvaraṇasya nivṛttir bhavati hi samyak pad'ārtha-darśanataḥ
mithyā-jñāna-vināśas tad-vikṣepa-janita-duḥkha-nivṛttiḥ. 347

The veiling effect only disappears with full experience of Reality, and the elimination of false knowledge leads to the end of the suffering caused by that distraction. 347

etat-tritayaṁ dṛṣṭaṁ samyag rajju-svarūpa-vijñānāt
tasmād vastu satattvaṁ jñātavyaṁ bandha-muktaye viduṣā. 348

These three (the removal of veiling effect, false knowlege and suffering) are clearly apparent in the case of recognising the true nature of the rope, so a wise man should get to know the truth about the underlying reality if he wants to be liberated from his bonds. 348

ayo'gni-yogād iva sat-samanvayān
mātr'ādi-rūpeṇa vijṛmbhate dhīḥ
tat-kāryam etad dvitayaṁ yato mṛṣā
dṛṣṭaṁ bhrama-svapna-manoratheṣu. 349
tato vikārāḥ prakṛter ahaṁ-mukhā
deh'āvasānā viṣayāś ca sarve
kṣaṇe'nyathā-bhāvitayā hyamīṣām
asattvam ātmā tu kadā'pi n'ānyathā. 350

Like fire in conjunction with iron, the mind manifests itself as knower and objects by dependence on something real, but as the duality that causes is seen to be unreal in the case of delusions, dreams and fantasies, so the products of natural causation, from the idea of doership down to the body itself and all its senses, are also unreal in view of the way they are changing every moment, while one's true nature itself never changes. 349, 350

nity'ādvay'ākhaṇḍa-cid-ekarūpo
buddhy'ādi-sākṣī sad-asad-vilakṣaṇaḥ
ahaṁ-pada-pratyaya-lakṣit'ārthaḥ
pratyak sad-ānanda-ghanaḥ par'ātmā. 351

The supreme self is the internal reality of Truth and Bliss, eternally indivisible and pure consciousness, the witness of the intellect and the other faculties, distinct from being or not-being, the reality implied by the word "I". 351

itthaṁ vipaścit sad-asad-vibhajya
niścitya tattvaṁ nija-bodha-dṛṣṭyā
jñātvā svam ātmānam akhaṇḍa-bodhaṁ
tebhyo vimuktaḥ svayam eva śāmyati. 352

Distinguishing the real from the unreal in this way by means of his inborn capacity of understanding, and liberated from these bonds, a wise man attains peace by recognising his own true nature as undifferentiated awareness. 352

ajñāna-hṛdaya-granther niḥśeṣa-vilayas tadā
samādhinā'vikalpena yadā'dvait'ātma-darśanam. 353

The knot of ignorance in the heart is finally removed when one comes to see one's own true non-dual nature by means of imageless samadhi. 353

tvam-aham-idam itī'yaṁ kalpanā buddhi-doṣāt
prabhavati param'ātmany advaye nirviśeṣe
pravilasati samādhāv asya sarvo vikalpo
vilayanam upagacched vastu-tattv'āvadhṛtyā. 354

Assumptions of "you", "me", "it" occur in the non-dual, undifferentiated supreme self because of a failure in the understanding, but all a man's false assumptions disappear in samadhi and are completely destroyed by the realisation of the truth of the underlying reality. 354

śānto dāntaḥ param-uparataḥ kṣānti-yuktaḥ samādhiṁ
kurvan nityaṁ kalayati yatiḥ svasya sarv'ātma-bhāvam
tenā'vidyā-timira-janitān sādhu dagdhvā vikalpān
brahmā-kṛtyā nivasati sukhaṁ niṣkriyo nirvikalpaḥ. 355

An ascetic who is peaceful, disciplined, fully withdrawn, long-suffering and meditative always cultivates the presence of the self of everything in himself. Eradicating in this way the false assumptions created by the distorting vision of ignorance, he lives happily in God free from action and free from imaginations. 355

samāhitā ye pravilāpya bāhyaṁ
śrotr'ādi cetaḥ svam ahaṁ cid'ātmani
ta eva muktā bhava-pāśa-bandhaiḥ
n'ānye tu pārokṣya-kathā'bhidhāyinaḥ. 356

Only those who have achieved samadhi and who have withdrawn the external senses, the mind and their sense of doership into their true nature as consciousness are free from being trapped in the snare of samsara, not those who just repeat the statements of others. 356

upādhi-bhedāt svayam eva bhidyate
c'opādhy-apohe svayam eva kevalaḥ
tasmād upādher vilayāya vidvān
vaset sadā'kalpa-samādhi-niṣṭhayā. 357

Because of the diversity of the things he identifies himself with, a man tends to see himself as complex, but with the removal of the identification, he is himself again and perfect as he is. For this reason a wise man should get rid of self-identifications and always cultivate imageless samadhi. 357

sati sakto naro yāti sad-bhāvaṁ hy eka-niṣṭhayā
kīṭako bhramaraṁ dhyāyan bhramaratvāya kalpate. 358

Adhering to the Real a man comes to share in the nature of that Reality by his one-pointed concentration on it, in the same way that a grub is able to become a wasp by concentration on a wasp. 358

kriy'āntar'āsaktim apāsya kīṭako
dhyāyann alitvaṁ hy ali-bhāvam ṛcchati
tath'aiva yogī param'ātma-tattvaṁ
dhyātvā samāyāti tad-eka-niṣṭhayā. 359

A grub achieves wasphood by abandoning attachment to other activities and concentrating on the nature of being a wasp. In the same way an ascetic meditates on the reality of the supreme self and achieves it through his one-pointed concentration on it. 359

atī'va sūkṣmaṁ param'ātma-tattvaṁ
na sthūla-dṛṣṭyā pratipattum arhati
samādhinā'tyanta-susūkṣma-vṛtyā
jñātavyam āryair atiśuddha-buddhibhiḥ. 360

The reality of the supreme self is extremely subtle and is not capable of being experienced by those of coarse vision, but it can be known by those worthy of it by reason of their very pure understanding by means of a mind made extremely subtle by meditation. 360

yathā suvarṇaṁ puṭapāka-śodhitaṁ
tyaktvā malaṁ sv'ātma-guṇaṁ samṛcchati
tathā manaḥ sattva-rajas-tamo-malaṁ
dhyānena santyajya sameti tattvam. 361

As gold purified in a furnace loses its impurities and achieves its own true nature, the mind gets rid of the impurities of the attributes of delusion, passion and purity through meditation and attains Reality. 361

nirantarā'bhyāsa-vaśāt tad-itthaṁ
pakvaṁ mano brahmaṇi līyate yadā
tadā samādhiḥ savikalpa-varjitaḥ
svato'dvay'ānanda-rasā'nubhāvakaḥ. 362

When by the effect of constant meditation the purified mind becomes one with God, then samadhi, now freed from images, experiences in itself the state of non-dual bliss. 362

samādhinā'nena samasta-vāsanā-
granther vināśo'khila-karma-nāśaḥ
antar-bahiḥ sarvata eva sarvadā
svarūpa-visphūrtir ayatnataḥ syāt. 363

The destruction of the bonds of all desires through this samadhi is the destruction of all karma, and there follows the manifestation of one's true nature without effort, inside, outside, everywhere and always. 363

śruteḥ śata-guṇaṁ vidyān mananaṁ mananād api
nididhyāsaṁ lakṣa-guṇam anantaṁ nirvikalpakam. 364

Thought should be considered a hundred times better than hearing, and meditation is thousands of times better than thought, while imageless samadhi is infinite in its effect. 364

nirvikalpaka-samādhinā sphuṭaṁ
brahma-tattvam avagamyate dhruvam
nānyathā calatayā manogateḥ
pratyayāntaravimiśritaṁ bhavet. 365

The experience of the reality of God becomes permanent though imageless samadhi, but not otherwise as it is mixed with other things by the restlessness of the mind. 365

ataḥ samādhatsva yat'endriyaḥ san
nirantaraṁ śānta-manāḥ pratīci
vidhvaṁsaya dhvāntam anādy-avidyayā
kṛtaṁ sad-ekatva-vilokanena. 366

So, established in meditation, with the senses controlled, the mind calmed and continually turned inwards, destroy the darkness of beginningless ignorance by recognising the oneness of Reality. 366

yogasya prathama-dvāraṁ vāṅ-nirodho'parigrahaḥ
nirāśā ca nirīhā ca nityam ekānta-śīlatā. 367

The primary door to union with God is cutting off talking, not accepting possessions, freedom from expectation, dispassion and a secluded manner of life. 367

ekānta-sthitir indriy'oparamaṇe hetur damaś cetasaḥ
saṁrodhe karaṇaṁ śamena vilayaṁ yāyād ahaṁ-vāsanā
ten'ānanda-ras'ānubhūtir acalā brāhmī sadā yoginaḥ
tasmāc citta-nirodha eva satataṁ kāryaḥ prayatno muneḥ. 368

Living in seclusion is the cause of control of the senses, restraint of the mind leads to inner stillness and tranquillity leads to mastery of self-centred desire. From that comes the ascetic's continual experience of the unbroken bliss of God. So the wise man should always strive for the cessation of thought. 368

vācaṁ niyacch'ātmani taṁ niyaccha
buddhau dhiyaṁ yaccha ca buddhi-sākṣiṇi
taṁ c'āpi pūrṇ'ātmani nirvikalpe
vilāpya śāntiṁ paramāṁ bhajasva. 369

Restrain speech within. Restrain the mind in the understanding and restrain the understanding in the consciousness that observes the understanding. Restrain that in the perfect and imageless self, and enjoy supreme peace. 369

deha-prāṇ'endriya-mano-buddhy'ādibhir upādhibhiḥ
yair yair vṛtteḥ samāyogas tat-tad-bhāvo'sya yoginaḥ. 370

Body, functions, senses, mind, understanding and so on - whichever of these adjuncts the mind's activity is connected with, that becomes the ascetic's identity for the time. 370

tan-nivṛttyā muneḥ samyak sarv'oparamaṇaṁ sukham
saṁdṛśyate sad-ānanda-ras'ānubhava-viplavaḥ. 371

When this process is stopped, the wise man knows the perfect joy of the letting go of everything, and experiences the attainment of the overwhelming bliss of Reality. 371

antas-tyāgo bahis-tyāgo viraktasy'aiva yujyate
tyajaty antar-bahiḥ-saṅgaṁ viraktas tu mumukṣayā. 372

Internal renunciation and external renunciation - it is the dispassionate man who is capable of these. The dispassionate man abandons fetters internal and external because of his yearning for liberation. 372

bahis tu viṣayaiḥ saṅgaṁ tath'āntar-aham-ādibhiḥ
virakta eva śaknoti tyaktuṁ brahmaṇi niṣṭhitaḥ. 373

The dispassionate man, established in God, is indeed capable of abandoning the external bond of the senses and the internal one of selfishness and so on. 373

vairāgya-bodhau puruṣasya pakṣivat
pakṣau vijānīhi vicakṣaṇa tvam
vimukti-saudh'āgra-lat'ādhirohaṇaṁ
tābhyāṁ vinā n'ānyatareṇa sidhyati. 374

As a discriminating person realise that dispassion and understanding are like a bird's wings for a man. Without them both he cannot reach the nectar of liberation growing on top of a creeper. 374

atyanta-vairāgyavataḥ samādhiḥ
samāhitasy'aiva dṛḍha-prabodhaḥ
prabuddha-tattvasya hi bandha-muktiḥ
mukt'ātmano nitya-sukh'ānubhūtiḥ. 375

The extremely dispassionate man achieves samadhi. A person in samadhi experiences steady enlightenment. He who is enlightened to the Truth achieves liberation from bondage, and he who is truly liberated experiences eternal joy. 375

vairāgyān na paraṁ sukhasya janakaṁ paśyāmi vaśy'ātmanaḥ
tac cec chuddhatar'ātma-bodha-sahitaṁ svārājya-sāmrājya-dhuk
etad dvāram ajasra-mukti-yuvater yasmāt tvam asmāt paraṁ
sarvatrā-spṛhayā sad'ātmani sadā prajñāṁ kuru śreyase. 376

I know of no higher source of happiness for a self-controlled man than dispassion, and when allied to thoroughly pure self-knowledge it leads to the sovereign state of self-mastery. Since this is the gate to the unfading maiden of liberation, always and with all eagerness develop this supreme wisdom within yourself in happiness. 376

āśāṁ chinddhi viṣ'opameṣu viṣayeṣv eṣ'aiva mṛtyoḥ kṛtis
tyaktvā jāti-kul'āśrameṣv abhimatiṁ muñc'ātidūrāt kriyāḥ
dehādāv asati tyaj'ātma-dhiṣaṇāṁ prajñāṁ kuruṣv'ātmani
tvaṁ draṣṭā'sy amano'si nirdvaya-paraṁ brahmā'si yad-vastutaḥ. 377

Cut off desire for the poison-like senses, for these are death-dealing. Get rid of pride in birth, family and state of life, and throw achievements far away. Drop such unreal things as the body into the sacrificial bowl of your true self, and develop wisdom within. You are the Witness. You are beyond the thinking mind. You are truly God, non-dual and supreme. 377

lakṣye brahmaṇi mānasaṁ dṛḍhataraṁ saṁsthāpya bāhy'endriyaṁ
svasthāne viniveśya niścala-tanuś c'opekṣya deha-sthitim

brahm'ātmaikyam upetya tan-mayatayā c'ākhaṇḍa-vṛttyā'niśaṁ
brahm'ānanda-rasaṁ pib'ātmani mudā śūnyaiḥ kim anyair bhṛśam. 378

Direct the mind resolutely towards God, restraining the senses in their various seats, and looking on the state of the body as a matter of indifference. Realise your oneness with God, remaining continually intent on identifying with its nature, and joyfully drink the bliss of God within, for what use is there in other, empty things? 378

anātma-cintanaṁ tyaktvā kaśmalaṁ duḥkha-kāraṇam
cintay'ātmānam ānanda-rūpaṁ yan-mukti-kāraṇam. 379

Stop thinking about anything which is not your true self, for that is degrading and productive of pain, and instead think about your true nature, which is bliss itself and productive of liberation. 379

eṣa svayaṁ-jyotir aśeṣa-sākṣī
vijñāna-kośo vilasaty ajasram
lakṣyaṁ vidhāy'ainam asad-vilakṣaṇam
akhaṇḍavṛtty'ātmatayā'nubhāvaya. 380

This treasure of consciousness shines unfading with its own light as the witness of everything. Meditate continually on it, making this your aim, distinct as it is from the unreal. 380

etam acchīnnayā vṛttyā pratyay'āntara-śūnyayā
ullekhayan vijānīyāt sva-sva-rūpatayā sphuṭam. 381

This one should be aware of with unbroken application, continually turning to it with a mind empty of everything else, knowing it to be one's own true nature. 381

atr'ātmatvaṁ dṛḍhī-kurvann aham'ādiṣu saṁtyajan
udāsīnatayā teṣu tiṣṭhet sphuṭa-ghaṭ'ādi-vat. 382

This one should identify with firmly, abandoning the sense of doership and so on, remaining indifferent to them, as one is to things like a cracked jar. 382

viśuddham antaḥ-karaṇaṁ svarūpe
niveśya sākṣiṇ yava-bodha-mātre
śanaiḥ śanair niścalatām upānayan
pūrṇaṁ svam ev'ānuvilokayet tataḥ. 383

Turning one's purified awareness within on the witness as pure consciousness, one should gradually bring it to stillness and then become aware of the perfection of one's true nature. 383

deh'endriya-prāṇa-mano'ham'ādibhiḥ
sv'ājñāna-klṛptair akhilair upādhibhiḥ
vimuktam ātmānam akhaṇḍa-rūpaṁ
pūrṇaṁ mah'ākāśam iv'āvalokayet. 384

One should become aware of oneself, indivisible and perfect like Space itself, when free from identification with such things as one's body, senses, functions, mind and sense of doership, which are all the products of one's own ignorance. 384

ghaṭa-kalaśa-kusūla-sūci-mukhyaiḥ
gaganamupādhi-śatair vimuktam ekam
bhavati na vividhaṁ tath'aiva śuddhaṁ
param aham-ādi-vimuktam ekam eva. 385

Space when freed from the hundreds of additional objects like pots and pans, receptacles and needles is one, and in the same way the supreme Reality becomes no longer multiple but one and pure when freed from the sense of doership and so on. 385

brahm'ādi-stamba-paryantā mṛṣā-mātrā upādhayaḥ
tataḥ pūrṇaṁ svam ātmānaṁ paśyed ek'ātmanā sthitam. 386

All additional objects from Brahma to the last clump of grass are simply unreal, so one should be aware of one's own perfect true nature abiding alone and by itself. 386

yatra bhrāntyā kalpitaṁ tad viveke
tat-tan-mātraṁ n'aiva tasmād vibhinnam
bhrānter nāśe bhāti dṛṣṭā'hi tattvaṁ
rajjus tad-vad viśvam ātma-svarūpam. 387

When rightly seen, what had been mistaken in error for something else is only what it always was and not something different. When the mistaken perception is removed the reality of the rope is seen for what it is, and the same is true for the way everything is really oneself. 387

svayaṁ brahmā svayaṁ viṣṇuḥ svayam indraḥ svayaṁ śivaḥ
svayaṁ viśvam idaṁ sarvaṁ sva-smād anyan na kiñcana. 388

One is oneself Brahma, one is Vishnu, one is Indra, one is Shiva, and one is oneself all this. Nothing else exists except oneself. 388

antaḥ svayaṁ cāpi bahiḥ svayaṁ ca
svayaṁ purastāt svayam eva paścāt
svayaṁ hy āvācyāṁ svayam apy udīcyāṁ
tath'opariṣṭāt svayam apy adhastāt. 389

Oneself is what is within, oneself is without, oneself is in front and oneself is behind. Oneself is to the south, oneself is to the north, and oneself is also above and below. 389

taraṅga-phena-bhrama-budbud'ādi
sarvaṁ sva-rūpeṇa jalaṁ yathā tathā
cid eva deh'ādy-aham-antam etat
sarvaṁ cid ev'aika-rasaṁ viśuddham. 390

Just as waves, foam, whirlpool and bubbles are all in reality just water, so consciousness is all this from the body to the sense of doership. Everything is just the one pure consciousness. 390

sad ev'edaṁ sarvaṁ jagad avagataṁ vāṅ-manasayoḥ
sato'nyan n'āsty eva prakṛti-parasīmni sthitavataḥ
pṛthak kiṁ mṛt-snāyāḥ kalaśa-ghaṭa-kumbh'ādy-avagataṁ
vadaty eṣa bhrāntas tvam-aham-iti māyā-madirayā. 391

This whole world known to speech and mind is really the supreme Reality. Nothing else exists but the Reality situated beyond the limits of the natural world. Are pots, jars, tubs and so on different from clay? It is the man confused by the wine of Maya that talks of "you" and "me". 391

kriyā-samabhihāreṇa yatra n'ānyad iti śrutiḥ
bravīti dvaita-rāhityaṁ mithyā'dhyāsa-nivṛttaye. 392

The scripture talks of the absence of duality in the expression "where there is nothing else" (Chandogya Upanishad 7.24.1) with several verbs to remove any idea of false attribution. 392

ākāśa-van nirmala-nirvikalpaṁ
niḥsīma-niḥspandana-nirvikāram
antar-bahiḥ-śūnyam ananyam advayaṁ
svayaṁ paraṁ brahma kim asti bodhyam. 393

What else is there to know but one's true supreme nature, God himself, like space pure, imageless, unmoving, unchanging, free of within or without, without a second and non-dual. 393

vaktavyaṁ kimu vidyate'tra bahudhā brahm'aiva jīvaḥ svayaṁ
brahm'aitaj jagad ātataṁ nu sakalaṁ brahm'ādvitīyaṁ śrutiḥ
brahm'aiv'āham iti prabuddha-matayaḥ saṁtyakta-bāhyāḥ sphuṭaṁ
brahmī-bhūya vasanti santata-cid'ānand'ātman'aitad dhruvam. 394

What more is to be said here? The individual is himself God. Scripture declares that this whole extended world is the indivisible God. Those who have been illuminated by the thought "I am God", themselves live steadfastly as God, abandoning external objects, as the eternal consciousness and bliss. 394

jahi mala-mayakośe'haṁ-dhiy'otthāpit'āśāṁ
prasabham anila-kalpe liṅga-dehe'pi paścāt
nigama-gadita-kīrtiṁ nityam ānanda-mūrtiṁ
svayam iti paricīya brahma-rūpeṇa tiṣṭha. 395

Destroy the desires arising from opinions about yourself in this impure body, and even more so those of the subtle mental level, and remain as yourself, the God within, the eternal body of bliss, celebrated by the scriptures. 395

śav'ākāraṁ yāvad bhajati manujas tāvad aśuciḥ
parebhyaḥ syāt kleśo janana-maraṇa-vyādhi-nilayaḥ
yad ātmānaṁ śuddhaṁ kalayati śiv'ākāram acalam
tadā tebhyo mukto bhavati hi tad āha śrutir api. 396

So long as a man is concerned about the corpse-like body, he is impure and suffers from his enemies in the shape of birth, death and sickness. When however he thinks of himself as pure godlike and immovable, then he is freed from those enemies, as the scriptures proclaim. 396

sv'ātmany āropit'āśeṣ'ābhāsa-vastu nirāsataḥ
svayam eva paraṁ brahma pūrṇamadvayamakriyam. 397

Getting rid of all apparent realities within oneself, one is oneself the supreme God, perfect, non-dual and actionless. 397

samāhitāyāṁ sati citta-vṛttau
par'ātmani brahmaṇi nirvikalpe
na dṛśyate kaścid ayaṁ vikalpaḥ
prajalpa-mātraḥ pariśiṣyate yataḥ. 398

When the mind waves are put to rest in one's true nature, the imageless God, then this false assumption exists no longer, but is recognised as just empty talk. 398

asat-kalpo vikalpo'yaṁ viśvam ity eka-vastuni
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ. 399

What we call "All this" is a false idea and mistaken assumption of in the one Reality. How can there be distinctions in something which is changeless, formless and without characteristics? 399

draṣṭudarśanadṛśyādibhāvaśūnyaikavastuni
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ. 400

Seer, seeing and seen and so on have no existence in the one Reality. How can there be distinctions in something which is changeless, formless and without characteristics? 400

kalp'ārṇava iv'ātyanta-paripūrṇ'aika-vastuni
nirvikāre nirākāre nirviśeṣe bhidā kutaḥ. 401

In the one Reality which is completely perfect like the primal ocean, how can there be distinctions in something which is changeless, formless and without characteristics? 401

tejasī'va tamo yatra pralīnaṁ bhrānti-kāraṇam
advitīye pare tattve nirviśeṣe bhidā kutaḥ. 402

When the cause of error has been annihilated like darkness in light, how can there be distinctions in something which is changeless, formless and without characteristics? 402

ek'ātmake pare tattve bheda-vārtā kathaṁ vaset
suṣuptau sukha-mātrāyāṁ bhedaḥ ken'āvalokitaḥ. 403

How can there be distinctions in a supreme reality which is by nature one? Who has noticed any distinctions in the pure joy of deep sleep? 403

na hy asti viśvaṁ para-tattva-bodhāt
sad-ātmani brahmaṇi nirvikalpe
kāla-traye n'āpy ahir īkṣito guṇe
na hy ambu-bindur mṛga-tṛṣṇi-kāyām. 404

After realisation of the supreme Truth, all this no longer exists in one's true nature of the imageless God. The snake is not to be found in time past, present or future, and not a drop of water is to be found in a mirage. 404

māyā-mātram idaṁ dvaitam advaitaṁ paramārthataḥ
iti brūte śrutiḥ sākṣāt suṣuptāv anubhūyate. 405

Scripture declares that this dualism is Maya-created and actually non-dual in the final analysis. It is experienced for oneself in deep sleep. 405

ananyatvam adhiṣṭhān'ādāro'py asya nirīkṣitam
paṇḍitai rajju-sarp'ādau vikalpo bhrānti-jīvanaḥ. 406

The identity of a projection with its underlying reality is recognised by the wise in the case of the rope and the snake, etc. The false assumption arises from a mistake. 406

citta-mūlo vikalpo'yaṁ citt'ābhāve na kaścana
ataś cittaṁ samādhehi pratyag-rūpe par'ātmani. 407

This falsely imagined reality depends on thought, and in the absence of thought it no longer exists, so put thought to rest in samadhi in the inner reality of one's higher nature. 407

kim api satata-bodhaṁ keval'ānanda-rūpaṁ
nirupamam ativelaṁ nitya-muktaṁ nirīham
niravadhi-gagan'ābhaṁ niṣkalaṁ nirvikalpaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau. 408

The wise man experiences the perfection of God in his heart in samadhi as something which is eternal consciousness, complete bliss, incomparable, transcendent, ever free, free from effort, and like infinite space indivisible and unimaginable. 408

prakṛti-vikṛti-śūnyaṁ bhāvanā'tīta-bhāvaṁ
sama-rasam asamānaṁ māna-sambandha-dūram
nigama-vacana-siddhaṁ nityam asmat-prasiddhaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau. 409

The wise man experiences the perfection of God in his heart in samadhi as something which is free from natural causation, a reality beyond thought, uniform, unequalled, far from the associations of pride, vouched for by the pronouncements of scripture, eternal, and familiar to us as ourselves. 409

ajaram amaram astā'bhāva-vastusv arūpaṁ
stimita-salila-rāśi-prakhyam'ākhyā-vihīnam
śamita-guṇa-vikāraṁ śāśvataṁ śāntam ekaṁ
hṛdi kalayati vidvān brahma pūrṇaṁ samādhau. 410

The wise man experiences the perfection of God in his heart in samadhi as something which is unaging, undying, the abiding reality among changing objects, formless, like a calm sea free from questions and answers, where the effects of natural attributes are at rest, eternal, peaceful and one. 410

samāhit'āntaḥ-karaṇaḥ svarūpe
vilokay'ātmānam akhaṇḍa-vaibhavam
vicchinddhi bandhaṁ bhava-gandha-gandhitaṁ
yatnena puṁstvaṁ saphalī kuruṣva. 411

With the mind pacified by samadhi within, recognise the infinite glory of yourself,

sever the sweet-smelling bonds of samsara, and energetically become one who has achieved the goal of human existence. 411

sarv'opādhi-vinirmuktaṁ sac-cid-ānandam advayam
bhāvay'ātmānam ātma-sthaṁ na bhūyaḥ kalpase'dhvane. 412

Free from all false self-identification, meditate on yourself as the non-dual being-consciousness-bliss within yourself, and you will no longer be subject to samsara. 412

chāy'eva puṁsaḥ paridṛśyamānam
ābhāsa-rūpeṇa phal'ānubhūtyā
śarīram ārāc chavavan nirastaṁ
punar na saṁdhatta idaṁ mahātmā. 413

Seeing it as no more than a man's shadow, a mere reflection brought about by causality, the sage looks on his body as from a distance like a corpse, with no intention of taking it up again. 413

satata-vimala-bodh'ānanda-rūpaṁ sametya
tyaja jaḍa-mala-rūp'opādhim etaṁ su-dūre
atha punar api n'aiṣa smaryatāṁ vānta-vastu
smaraṇa-viṣaya-bhūtaṁ kalpate kutsanāya. 414

Come to the eternally pure reality of consciousness and bliss and reject afar identification with this dull and unclean body. Don't remember it any more, like something once vomited is fit only for contempt. 414

sa-mūlam etat paridāhya vahnau
sad-ātmani brahmaṇi nirvikalpe
tataḥ svayaṁ nitya-viśuddhabodh'
ānand'ātmanā tiṣṭhati vidvari-ṣṭhaḥ. 415

Burning this down along with its roots in the fire of his true nature, the imageless God, the wise man remains alone in his nature as eternally pure consciousness and bliss. 415

prārabdha-sūtra-grathitaṁ śarīraṁ
prayātu vā tiṣṭhatu gor iva srak
na tat-punaḥ paśyati tattvavett'
ānand'ātmani brahmaṇi līna-vṛttiḥ. 416

Let the body, spun on the thread of previous causation, fall or stay put, like a cows garland. The knower of the Truth takes no more notice of it, as his mental functions are merged in his true nature of God. 416

akhaṇḍ'ānandam ātmānaṁ vijñāya sva-sva-rūpataḥ
kim icchan kasya vā hetor dehaṁ puṣṇāti tattva-vit. 417

To satisfy what desire, or for what purpose should the knower of the Truth care for his body, when he knows himself in his own true nature of indivisible bliss. 417

saṁsiddhasya phalaṁ tv etaj jīvan-muktasya yoginaḥ
bahir-antaḥ sad-ānanda-ras'āsvādanam ātmani. 418

The fruit gained by the successful man, liberated here and now, is the enjoyment in himself of the experience of being and bliss within and without. 418

vairāgyasya phalaṁ bodho bodhasy'oparatiḥ phalam
sv'ānand'ānubhavāc chāntir eṣ'aiv'oparateḥ phalam. 419

The fruit of dispassion is understanding, the fruit of understanding is imperturbability, and the fruit of the experience of bliss within is peace. This is the fruit of imperturbability. 419

yady uttar'ottar'ābhāvaḥ pūrva-pūrvantu niṣphalam
nivṛttiḥ paramā tṛptir ānando'nupamaḥ svataḥ. 420

If the successive stages do not occur it means that the previous ones were ineffective. Tranquillity is the supreme satisfaction, leading to incomparable bliss. 420

dṛṣṭa-duḥkheṣv anudvego vidyāyāḥ prastutaṁ phalam
yat-kṛtaṁ bhrānti-velāyāṁ nānā karma jugupsitam
paścān naro vivekena tat kathaṁ kartum arhati. 421

The fruit of insight referred to is feeling no disquiet at the experience of suffering. How could a man who has done various disgusting actions in a time of aberration do the same again when he is in his right mind? 421

vidyā-phalaṁ syād asato nivṛttiḥ
pravṛttir ajñāna-phalaṁ tad īkṣitam
taj jñā'jñayor yan mṛga-tṛṣṇik'ādau
no ced vidāṁ dṛṣṭa-phalaṁ kim asmāt. 422

The fruit of knowledge should be the turning away from the unreal, while turning towards the unreal is seen to be the fruit of ignorance. This can be seen in the case of some-one who recognises or does not recognise things like a mirage. Otherwise what fruit would there be for seers? 422

ajñāna-hṛdaya-granther vināśo yady aśeṣataḥ
anicchor viṣayaḥ kiṁ nu pravṛtteḥ kāraṇaṁ svataḥ. 423

When the knot of the heart, ignorance, has been thoroughly removed, how could the senses be the cause of the mind being directed outwards for some-one who does not want them? 423

vāsanā'nudayo bhogye vairāgasya tad'āvadhiḥ
ahaṁ-bhāv'oday'ābhāvo bodhasya param'āvadhiḥ
līna-vṛttair anutpattir maryād'oparates tu sā. 424

When there is no upsurge of desire for goods, that is the summit of dispassion. When there is no longer any occurrence of the self-identification with the doer, that is the summit of understanding, and when there is no more arising of latent mental activity, that is the summit of equanimity. 424

brahm'ākāratayā sadā sthitatayā nirmukta-bāhyārtha-dhīr
any'āvedita-bhogya-bhoga-kalano nidrāluvad bālavat
svapn'ālokita-loka-vaj jagad idaṁ paśyan kvacil labdhadhī-
rāste kaścid ananta-puṇya-phala-bhug dhanyaḥ sa mānyo bhuvi. 425

He is the enjoyer of the fruit of infinite past good deeds, blessed and to be revered on earth, who free from external things by always been established in his awareness of God, regards objects which others look on as desirable like some-one half asleep, or like a child, and who looks at the world like a world seen in a dream, or like some mere chance encounter. 425

sthita-prajño yatir ayaṁ yaḥ sad-ānandam aśnute
brahmaṇy eva vilīn'ātmā nirvikāro viniṣkriyaḥ. 426

That ascetic is of established wisdom who enjoys the experience of being and bliss with his mind merged in God, beyond change and beyond action. 426

brahm'ātmanoḥ śodhitayor eka-bhāv'āvagāhinī
nirvikalpā ca cin-mātrā vṛttiḥ prajñe'ti kathyate
susthitā'sau bhaved yasya sthita-prajñaḥ sa ucyate. 427

That function of the mind which is imageless pure awareness, and which is immersed in the essential oneness of oneself and God is known as wisdom, and he in whom this state is well established is called one of established wisdom. 427

yasya sthitā bhavet prajñā yasy'ānando nirantaraḥ
prapañco vismṛta-prāyaḥ sa jīvan-mukta iṣyate. 428

He whose wisdom is well established, whose bliss is uninterrupted, and whose awareness of multiplicity is virtually forgotten, he is regarded as liberated here and now. 428

līna-dhīr api jāgarti jāgrad-dharma-vivarjitaḥ
bodho nirvāsano yasya sa jīvan-mukta iṣyate. 429

When a man's mind is at rest in God even when he is awake he does not share the usual condition of being awake. He whose awareness is free of desires is regarded as liberated here and now. 429

śānta-saṁsāra-kalanaḥ kalāvān api niṣkalaḥ
yasya cittaṁ viniścintaṁ sa jīvan-mukta iṣyate. 430

He whose worries in samsara have been put to rest, who though made up of parts does not identify himself with them, and whose mind is free from thoughts, he is regarded as liberated here and now. 430

vartamāne'pi dehe'smiñ chāyā-vad anuvartini
ahantā-mamatā'bhāvo jīvan-muktasya lakṣaṇam. 431

The sign of a man liberated here and now is the absence of thoughts of "me" and "mine" in the body while it still exists, going along with him like his shadow. 431

atīt'ānanusandhānaṁ bhaviṣyad avicāraṇam
audāsīnyam api prāptaṁ jīvan-muktasya lakṣaṇam. 432

The sign of a man liberated here and now is not running back to the past, not dwelling on the future, and being unconcerned about the present. 432

guṇa-doṣa-viśiṣṭe'smin svabhāvena vilakṣaṇe
sarvatra sama-darśitvaṁ jīvan-muktasya lakṣaṇam. 433

The sign of a man liberated here and now is to look with an equal eye on everything in this manifold existence with all its natural faults, knowing that in itself it is without characteristics. 433

iṣṭ'āniṣṭ'ārtha-samprāptau samadarśitay'ātmani
ubhayatr'āvikāritvaṁ jīvan-muktasya lakṣaṇam. 434

The sign of a man liberated here and now is to remain unmoved in either direction, looking on things with an equal eye within, whether encountering the pleasant or the painful. 434

brahm'ānandaras'āsvādā-sakta-cittatayā yateḥ
antar-bahir-avijñānaṁ jīvan-muktasya lakṣaṇam. 435

The sign of a man liberated here and now is to be unaware of internal or external,

since the ascetic's mind is occupied with enjoying the experience of the bliss of God. 435

deh'endriy'ādau kartavye mam'āhaṁ-bhāva-varjitaḥ
audāsīnyena yas tiṣṭhet sa jīvan-mukta-lakṣaṇaḥ. 436

The sign of a man liberated here and now is that he remains unconcerned and free from the sense of "me" and "mine" in the things needing to be done by the body and the senses and so on. 436

vijñāta ātmano yasya brahma-bhāvaḥ śruter balāt
bhava-bandha-vinirmuktaḥ sa jīvan-mukta-lakṣaṇaḥ. 437

The sign of a man liberated here and now is that he is free from the bonds of samsara, knowing his own identity with God with the help of the scriptures. 437

deh'endriyeṣv ahaṁ-bhāva idaṁ-bhāvas tad-anyake
yasya no bhavataḥ kv'āpi sa jīvan-mukta iṣyate. 438

He is regarded as liberated here and now who has no sense of "this is me" in the body and senses, nor of "it exists" in anything else. 438

na pratyag brahmaṇor bhedaṁ kadā'pi brahma-sargayoḥ
prajñayā yo vijāniti sa jīvan-mukta-lakṣaṇaḥ. 439

The sign of a man liberated here and now is that he knows by wisdom that there is never any distinction between God and what proceeds from God. 439

sādhubhiḥ pūjyamāne'smin pīḍyamāne'pi durjanaiḥ
samabhāvo bhaved yasya sa jīvan-mukta-lakṣaṇaḥ. 440

The sign of a man liberated here and now is that he remains the same whether he is revered by the good or tortured by the bad. 440

yatra praviṣṭā viṣayāḥ pareritā
nadī-pravāhā iva vārir āśau
linanti san-mātratayā na vikriyāṁ
utpādayanty eṣa yatir vimuktaḥ. 441

That ascetic is liberated into whom, because of his being pure reality, the sense object can flow and merge without leaving any alteration, like the water of a river's flow. 441

vijñāta-brahma-tattvasya yathā-pūrvaṁ na saṁsṛtiḥ
asti cen na sa vijñāta-brahma-bhāvo bahir-mukhaḥ. 442

There is no more samsara for him who knows the Truth of God as there was before. If there is, then it is not the knowledge of God, since it is still outward turned. 442

prācīna-vāsanā-vegād asau saṁsaratī'ti cet
na sad-ekatva-vijñānān mandī bhavati vāsanā. 443

If it is suggested that he still experiences samsara because of the strength of his previous desires, the answer is, No, desires become powerless through the knowledge of one's oneness with Reality. 443

atyanta-kāmu-kasyā'pi vṛttiḥ kuṇṭhati mātari
tath'aiva brahmaṇi jñāte pūrṇ'ānande manīṣiṇaḥ. 444

The impulses of even an extremely passionate man are arrested in face of his mother, and in the same way those of the wise cease in face of the perfect bliss of the knowledge of God. 444

nididhyāsana-śīlasya bāhya-pratyaya īkṣyate
bravīti śrutir etasya prārabdhaṁ phala-darśanāt. 445

Some-one practising meditation is seen to have external functions still. Scripture declares that this is the effect of the fruits of previous conditioning. 445

sukh'ādy-anubhavo yāvat tāvat prārabdham iṣyate
phal'odayaḥ kriyā-pūrvo niṣkriyo na hi kutracit. 446

So long as pleasure and the like occur, one acknowledges the effect of previous conditioning. A result occurs because of a previous cause. Nothing happens without a cause. 446

ahaṁ brahme'ti vijñānāt kalpa-koṭi-śat'ārjitam
sañcitaṁ vilayaṁ yāti prabodhāt svapna-karmavat. 447

With the realisation that "I am God", all the actions accumulated over ages are wiped out, like actions in a dream on waking up. 447

yat kṛtaṁ svapna-velāyāṁ puṇyaṁ vā pāpam ulbaṇam
supt'otthitasya kin tat syāt svargāya narakāya vā. 448

How could the good or even dreadfully bad deeds done in the dreaming state lead a man to heaven or hell when he arises from sleep? 448

svam asaṅgam udāsīnaṁ parijñāya nabho yathā
na śliṣyati ca yak kiñcit kadācid bhāvi-karmabhiḥ. 449

Recognising himself as unattached and impartial space, he never hold on to anything with the thought of actions yet to be done. 449

na nabho ghaṭa-yogena surā-gandhena lipyate
tath'ātm'opādhi-yogena tad-dharmair n'aiva lipyate. 450

Space is not affected with the smell of wine by contact with the jar, and in the same way one's true nature is not affected by their qualities through contact with the things one identified oneself with. 450

jñān'odayāt purā'rabdhaṁ karma jñānān na naśyati
adatvā sva-phalaṁ lakṣyam uddiśy'otsṛṣṭa-bāṇavat. 451

The karma created before the arising of knowledge does not come to an end with knowledge without producing its effect, like an arrow shot at a target after being loosed. 451

vyāghra-buddhyā vinirmukto bāṇaḥ paścāt tu gomatau
na tiṣṭhati chinaty'eva lakṣyaṁ vegena nirbharam. 452

An arrow released in the understanding that it was at a tiger does not stop when it is seen to be a cow, but pierces the target with the full force of its speed. 452

prārabdhaṁ balavattaraṁ khalu vidāṁ bhogena tasya kṣayaḥ
samyag jñāna-hut'āśanena vilayaḥ prāk-saṁcit'āgāminām
brahm'ātmaikyam avekṣya tan-mayatayā ye sarvadā saṁsthitāḥ
teṣāṁ tat-tritayaṁ na hi kvacid api brahm'aiva te nirguṇam. 453

The effects of previous conditioning are too strong for even a wise man, and it is eliminated only by enduring it, but the effects of present and future conditioning are all destroyed by the fire of true understanding. Those who are always established in the knowledge of their oneness with God, as a result of that are not affected by these three aspects of conditioning since they share the unconditioned nature of God. 453

upādhitād ātmya-vihīna-kevala-
brahm'ātman'aiv'ātmani tiṣṭhato muneḥ
prārabdha-sad-bhāva-kathā na yuktā
svapn'ārtha-saṁbandha-kathe'va jāgrataḥ. 454

The question of the existence of past conditioning does not apply for the ascetic who, by getting rid of self-identification with anything else, is established within in the knowledge of the perfection of God as his true nature, just as questions concerned with things in a dream have no meaning when one has woken up. 454

na hi prabuddhaḥ pratibhāsa-dehe

deh'opayoginy api ca prapañce
karoty ahan tāṁ mama tān idan tāṁ
kin tu svayaṁ tiṣṭhati jāgareṇa. 455

He who has woken up makes no distinctions about his dream body and the multiplicity of things connected with it as being "me", "mine" or anything else, but simply remains himself by staying awake. 455

na tasya mithy'ārtha-samarthan ecchā
na saṁgrahas taj-jagato'pi dṛṣṭaḥ
tatr'ānuvṛttir yadi cen mṛṣ'ārthe
na nidrayā mukta it'īṣyate dhruvam. 456

He has no desire to assert the reality of those illusions, and he has no need to hold on to the things he has woken up from. If he still chases these false realities he is certainly considered not awake yet. 456

tad-vat pare brahmaṇi vartamānaḥ
sad-ātmanā tiṣṭhati n'ānyad īkṣate
smṛtir yathā svapna-vilokit'ārthe
tathā vidaḥ prāśana-mocan'ādau. 457

In the same way he who lives in God remains in his own nature and seeks nothing else. Like the memory of things seen in a dream is the way the seer experiences eating, going to the toilet and so on. 457

karmaṇā nirmito dehaḥ prārabdhaṁ tasya kalpyatām
n'ānāder ātmano yuktaṁ n'aiv'ātmā karma-nirmitaḥ. 458

The body has been formed by causation so past causality appropriately applies to it, but it does not apply to the beginningless self, since one's true nature has not been causally formed. 458

ajo nityaḥ śāśvata iti brūte śrutir amogha-vāk
tad-ātmanā tiṣṭhato'sya kutaḥ prārabdha-kalpanā. 459

Scriptures which do not err affirm that one's true nature is "Unborn, eternal and abiding" (Katha Upanishad 1.2.18), so how could causality apply to someone established in such a self? 459

prārabdhaṁ sidhyati tadā yadā deh'ātmanā sthitiḥ
deh'ātma-bhāvo n'aiv'eṣṭaḥ prārabdhaṁ tyajyat'āmataḥ. 460

Causality applies only so long as one identifies oneself with the body, so he who does not consider himself the body has abolished causality for himself. 460

śarīrasyāpi prārabdhakalpanā bhrāntireva hi
adhyastasya kutaḥ sattvamasatyasya kuto janiḥ
ajātasya kuto nāśaḥ prārabdhamasataḥ kutaḥ. 461

Even the opinion that causality applies to the body is a mistake. How can a false assumption be true, and how can something which does not exist have a beginning? How can something with no beginning have an end, and how can causality apply to something that does not exist? 461

jñānen'ājñāna-kāryasya samūlasya layo yadi
tiṣṭhaty ayaṁ kathaṁ deha iti śaṅkāvato jaḍān. 462
samādhātuṁ bāhya-dṛṣṭyā prārabdhaṁ vadati śrutiḥ
na tu deh'ādi-satyatva-bodhanāya vipaścitām. 463

The ignorant have the problem that if ignorance has been completely eliminated by knowledge, how does the body persist? To settle this doubt scripture talks about causality in accordance with conventional views, but not to teach the reality of the body and such things to the wise. 462, 463

paripūrṇam anādy'antam aprameyam avikriyam
ekam ev'ādvayaṁ brahma n'eha nānā'sti kiñcana. 464

Complete in himself, without beginning or end, infinite and unchanging, God is one and without a second. There is nothing other than He. 464

sad-ghanaṁ cid-ghanaṁ nityam ānanda-ghanam akriyam
ekam ev'ādvayaṁ brahma n'eha nānā'sti kiñcana. 465

The essence of Truth, the essence of Consciousness, the eternal essence of Bliss and unchanging, God is one and without a second. There is nothing other than He. 465

pratyag eka-rasaṁ pūrṇam anantaṁ sarvato-mukham
ekam ev'ādvayaṁ brahma n'eha nānā'sti kiñcana. 466

The one reality within everything, complete, infinite, and limitless, God is one and without a second. There is nothing other than He. 466

aheyam anupādeyam anādeyam anāśrayam
ekam ev'ādvayaṁ brahma n'eha nānā'sti kiñcana. 467

He cannot be removed or grasped; he cannot be received from someone else, or held onto. God is one and without a second. There is nothing other than He. 467

nirguṇaṁ niṣkalaṁ sūkṣmaṁ nirvikalpaṁ nirañjanam

ekam ev'ādvayaṁ brahma n'eha nānā'sti kiñcana. 468

Without attributes, indivisible, subtle, inconceivable, and without blemish, God is one and without a second. There is nothing other than He. 468

anirūpya-svarūpaṁ yan mano-vācām agocaram
ekam ev'ādvayaṁ brahma n'eha nānā'sti kiñcana. 469

His appearance is formless, beyond the realm of mind and speech. God is one and without a second. There is nothing other than He. 469

sat-samṛddhaṁ svataḥ siddhaṁ śuddhaṁ buddham anīdṛśam
ekam ev'ādvayaṁ brahma n'eha nānā'sti kiñcana. 470

Exuberant Reality, self-reliant, complete, pure, conscious and unique, God is one and without a second. There is nothing other than He. 470

nirasta-rāgā vinirasta-bhogāḥ
śāntāḥ sudāntā yatayo mahāntaḥ
vijñāya tattvaṁ param etad ante
prāptāḥ parāṁ nirvṛtim ātma-yogāt. 471

Great ascetics who have abandoned desires and given up possessions, calm and disciplined, come to know this supreme Truth, and in the end attain the supreme peace by their self-realisation. 471

bhavān ap'īdaṁ para-tattvam ātmanaḥ
svarūpam ānanda-ghanaṁ vicārya
vidhūya mohaṁ sva-manaḥ-prakalpitaṁ
muktaḥ kṛt'ārtho bhavatu prabuddhaḥ. 472

You too should recognise this supreme Truth about yourself, your true nature and the essence of bliss, and shaking off the illusion created by your own imagination, become liberated, fulfilled and enlightened. 472

samādhinā sādhu-viniścal'ātmanā
paśy'ātma-tattvaṁ sphuṭa-bodha-cakṣuṣā
niḥsaṁśayaṁ samyag avekṣitaś cec
chrutaḥ pad'ārtho na punar vikalpyate. 473

See the Truth of yourself with the clear eye of understanding, after the mind has been made thoroughly unwavering by meditation. If the words of scripture you have heard are really received without doubting, you will experience no more mistaken perception. 473

svasy'āvidyā-bandha-sambandha-mokṣāt
satya-jñān'ānanda-rūp'ātma-labdhau
śāstraṁ yuktir deśik'oktiḥ pramāṇaṁ
c'āntaḥ-siddhā svānubhūtiḥ pramāṇam. 474

When one has freed oneself from association with the bonds of ignorance by the realisation of the reality of Truth, Wisdom and Bliss, then scripture, traditional practices and the sayings of the wise remain proofs, but the inner experience of truth is proof too. 474

bandho mokṣaś ca tṛptiś ca cintā'rogya-kṣud'ādayaḥ
sven'aiva vedyā yaj-jñānaṁ pareṣām ānumānikam. 475

Bondage, freedom, contentment, worry, health, hunger and so on are matters of personal experience, and other people's knowledge of them can only be by inference. 475

taṭa-sthitā bodhayanti guravaḥ śrutayo yathā
prajñay'aiva tared vidvān īśvar'ānugṛhītayā. 476

Impartial gurus teach, as do the scriptures, that the wise man crosses over by means of wisdom alone through the grace of God. 476

sv'ānubhūtyā svayaṁ jñātvā svam ātmānam akhaṇḍitam
saṁsiddhaḥ sam-mukhaṁ tiṣṭhen nirvikalp'ātman'ātmani. 477

Knowing his true indivisible nature by his own realisation the perfected man should remain in full possession of himself free from imaginations within. 477

vedānta-siddhānta-niruktir eṣā
brahm'aiva jīvaḥ sakalaṁ jagac ca
akhaṇḍa-rūpa-sthitir eva mokṣo
brahm'ādvitīye śrutayaḥ pramāṇam. 478

The conclusion of all the scriptures and of experience is that God is the individual and the whole world too, and that liberation is to remain in the one indivisible Reality. The scriptures are also the authority for the non-duality of God. 478

iti guru-vacanāc chruti-pramāṇāt
param avagamya satattvam ātma-yuktyā
praśamita-karaṇaḥ samāhit'ātmā
kvacid acal'ākṛtir ātma-niṣṭhato'bhūt. 479

Having thus attained the supreme reality by self discipline through the words of his guru and the testimony of the scriptures, his faculties at peace and his mind at peace,

he becomes something self-poised and immovable. 479

kiñcit kālaṁ samādhāya pare brahmaṇi mānasam
utthāya param'ānandād idaṁ vacanam abravīt. 480

Having established his mind for some time in the supreme God, he arose from supreme bliss and uttered these words. 480

buddhir vinaṣṭā galitā pravṛttiḥ
brahm'ātmanor ekatayā'dhigatyā
idaṁ na jāne'py anidaṁ na jāne
kiṁ vā kiyad vā sukham asty apāram. 481

My intellect has vanished and my mental activities have been swallowed up in the realisation of the oneness of myself and God. I no longer know this from that, nor what or how great this unsurpassed joy is. 481

vācā vaktum aśakyam eva manasā mantuṁ na vā śakyate
sv'ānand'āmṛta-pūra-pūrita-parabrahm'āmbudher vaibhavam
ambhorāśi-viśīrṇa-vārṣika-śilā-bhāvaṁ bhajan me mano
yasy'āṁś'āṁśa-lave vilīnam adhun'ānand'ātmanā nirvṛtam. 482

Words cannot express nor the mind conceive the greatness of the ocean of the supreme God, full of the nectar of bliss. Like the state of a hail-stone fallen into the ocean, my mind has now melted away in the tiniest fraction of it, fulfilled by its essential nature of Bliss. 482

kva gataṁ kena vā nītaṁ kutra līnam idaṁ jagat
adhun'aiva mayā dṛṣṭaṁ n'āsti kiṁ mahad adbhutam. 483

Where has the world gone? Who has removed it, or where has it disappeared to? I saw it only just now, and now it is not there. This a great wonder. 483

kiṁ heyaṁ kim upādeyaṁ kim anyat kiṁ vilakṣaṇam
akhaṇḍ'ānanda-pīyūṣa-pūrṇe brahma-mah'ārṇave. 484

In the great ocean filled with the nectar of the indivisible bliss of God, what is to be got rid of, what is to be held onto, what is there apart from oneself and what has any characteristics of its own? 484

na kiñcid atra paśyāmi na śṛṇomi na vedmy aham
sv'ātman'aiva sad-ānanda-rūpeṇ'āsmi vilakṣaṇaḥ. 485

I can neither see, hear or experience anything else there, as it is I who exist there by myself with the characteristics of Being and Bliss. 485

namo namas te gurave mah'ātmane
vimukta-saṅgāya sad-uttamāya
nity'ādvay'ānanda-rasa-svarūpiṇe
bhūmne sadā'pāraday'āmbudhāmne. 486

Salutation upon salutation to you, great guru, free from attachment, the embodiment of absolute Truth, with the nature of ever non-dual bliss, the sea of eternal compassion on earth. 486

yat-kaṭ'ākṣa-śaśi-sāndra-candrikā-
pāta-dhūta-bhava-tāpaja-śramaḥ
prāptavān aham akhaṇḍa-vaibhav'
ānandam ātma-padam akṣayaṁ kṣaṇāt. 487

Your very glance has soothed like gentle moonlight the weariness produced by the great heat of samsara, and I have immediately attained my own true everlasting home, the abode of imperishable glory and bliss. 487

dhanyo'haṁ kṛtakṛtyo'haṁ vimukto'haṁ bhava-grahāt
nity'ānanda-svarūpo'haṁ pūrṇo'haṁ tvad-anugrahāt. 488

Through your grace I am blessed, I have achieved the goal, I am freed from the bonds of samsara, I am eternal bliss by nature, and fulfilled. 488

asaṅgo'ham anaṅgo'ham aliṅgo'ham abhaṅguraḥ
praśānto'ham ananto'ham amalo'haṁ cir'antanaḥ. 489

I am free, I am bodiless, I am without sex and indestructible. I am at peace, I am infinite, without blemish and eternal. 489

akartā'ham abhoktā'ham avikāro'ham akriyaḥ
śuddha-bodha-svarūpo'haṁ kevalo'haṁ sadā-śivaḥ. 490

I am not the doer and I am not the reaper of the consequences. I am unchanging and without activity. I am pure awareness by nature, I am perfect and forever blessed. 490

draṣṭuḥ śrotur vaktuḥ kartur bhoktur vibhinna ev'āham
nitya-nirantara-niṣkriya-niḥsīm'āsaṅga-pūrṇa-bodh'ātmā. 491

I am distinct from the seer, hearer, speaker, doer and experiencer. I am eternal, undivided, actionless, limitless, unattached - perfect awareness by nature. 491

n'āham idaṁ n'āham ado'py ubhayor avabhāsakaṁ paraṁ śuddham
bāhy'ābhyantara-śūnyaṁ pūrṇaṁ brahm'āditīyam ev'āham. 492

I am neither this nor that, but the pure supreme reality which illuminates them both. I am God, the indivisible, devoid of inside and outside, complete. 492

nirupamam anādi-tattvaṁ tvam-aham-idam-ada iti kalpanā-dūram
nity'ānand'aika-rasaṁ satyaṁ brahm'ādvitīyam ev'āham. 493

I am uncomparable, beginningless Reality. I am far from such thoughts as "you", "me", and "this". I am eternal bliss, the Truth, the non-dual God himself. 493

nārāyaṇo'haṁ narak'āntako'haṁ
pur'āntako'haṁ puruṣo'ham īśaḥ
akhaṇḍa-bodho'ham aśeṣa-sākṣī
nirīśvaro'haṁ nirahaṁ ca nirmamaḥ. 494

I am Narayana, I am the slayer of Naraka and of Pura. I am the supreme Person and the Lord. I am indivisible awareness, the witness of everything. I have no master and I am without any sense of "me" and "mine". 494

sarveṣu bhūteṣv aham eva saṁsthito
jñān'ātmanā'ntar-bahir'āśrayaḥ san
bhoktā ca bhogyaṁ svayam eva sarvaṁ
yad-yat pṛthag dṛṣṭam idantayā purā. 495

I abide in all creatures, being the very knowledge which is their inner and outer support. I myself am the ejoyer and all enjoyment, in fact whatever I experienced before now. 495

mayy akhaṇḍa-sukh'āmbhodhau bahudhā viśva-vīcayaḥ
utpadyante vilīyante māyā-māruta-vibhramāt. 496

In me who am the ocean of infinite joy the manifold waves of the universe arise and come to an end, impelled by the winds of Maya. 496

sthul'ādi-bhāvā mayi kalpitā bhramād
āropit'ānusphuraṇena lokaiḥ
kāle yathā kalpaka-vatsar'āyaṇa-
rtv'ādayo niṣkala-nirvikalpe. 497

Ideas like "material" are mistakenly imagined about me by people under the influence of their presuppositions, as are divisions of time like kalpas, years, half-years and seasons, dividing the indivisible and inconceivable.. 497

āropitaṁ n'āśraya-dūṣakaṁ bhavet
kadā'pi mūḍhair atidoṣa-dūṣitaiḥ

nārdrī karoty ūṣara-bhūmi-bhāgaṁ
marīcik'āvāri mahā-pravāhaḥ. 498

The presuppositions of the severely deluded can never affect the underlying reality, just as the great torrent of a mirage flood cannot wet a desert land. 498

ākāśaval lepa-vidūrago'haṁ
ādityavad bhāsya-vilakṣaṇo'ham
ahāryavan nitya-viniścalo'haṁ
ambhodhivat pāra-vivarjito'ham. 499

Like space, I am beyond contamination. Like the sun, I am distinct from the things illuminated. Like a mountain, I am always immovable. Like the ocean, I am boundless. 499

na me dehena sambandho meghen'eva vihāyasaḥ
ataḥ kuto me tad-dharmā jāgrat-svapna-suṣuptayaḥ. 500

I am no more bound to the body than the sky is to a cloud, so how can I be affected by its states of waking, dreaming and deep sleep? 500

upādhir āyāti sa eva gacchati
sa eva karmāṇi karoti bhuṅkte
sa eva jīryan mriyate sad'āhaṁ
kulādri-van niścala eva saṁsthitaḥ. 501

Imagined attributes added to one's true nature come and go. They create karma and experience its effects. They grow old and die, but I always remain immovable like mount Kudrali. 501

na me pravṛttir na ca me nivṛttiḥ
sad'aikarūpasya niraṁśakasya
ek'ātmako yo niviḍo nirantaro
vyom'eva pūrṇaḥ sa kathaṁ nu ceṣṭate. 502

There is no outward turning nor turning back for me, who am always the same and indivisible. How can that perform actions which is single, of one nature, without parts and complete, like space? 502

puṇyāni pāpāni nirindriyasya
niścetaso nirvikṛter nirākṛteḥ
kuto mam'ākhaṇḍa-sukh'ānubhūteḥ
brūte hy ananvāgatam ity api śrutiḥ. 503

How can there be good and bad deeds for me who am organless, mindless, changeless

and formless, and experience only indivisible joy? The scriptures themselves declare "he is not affected" (Brihadaranyaka Upanishad 4.3.22). 503

chāyayā spṛṣṭam uṣṇaṁ vā śītaṁ vā suṣṭhu duḥṣṭhu vā
na spṛśaty eva yat kiñcit puruṣaṁ tad-vilakṣaṇam. 504

Heat or cold, the pleasant or the unpleasant coming into contact with a man's shadow in no way affect the man himself who is quite distinct from his shadow. 504

na sākṣiṇaṁ sākṣya-dharmāḥ saṁspṛśanti vilakṣaṇam
avikāram udāsīnaṁ gṛha-dharmāḥ pradīpavat. 505

The qualities of things seen do not touch the seer, who is quite distinct from them, changeless and unaffected, just as household objects do not touch the lamp there. 505

raver yathā karmaṇi sākṣi-bhāvo
vahner yathā dāhaniyām akatvam
rajjor yath'āropita-vastu-saṅgaḥ
tath'aiva kūṭa-stha-cid-ātmano me. 506

Like the sun's mere witnessing of actions, like fire's non-involvement with the things it is burning, and like the relationship of a rope to the idea superimposed on it, so is the unchanging consciousness within me. 506

kartā'pi vā kārayitā'pi n'āhaṁ
bhoktā'pi vā bhojayitā'pi n'āham
draṣṭā'pi vā darśayitā'pi n'āhaṁ
so'haṁ svayaṁ jyotir anīdṛg'ātmā. 507

I neither do nor make things happen. I neither experience nor cause to experience. I neither see nor make others see. I am that supreme light without attributes. 507

calaty upādhau pratibimba-laulyam
aupādhikaṁ mūḍhadhiyo nayanti
svabimba-bhūtaṁ ravivad viniṣkriyaṁ
kartā'smi bhoktā'smi hato'smi he'ti. 508

When intervening factors (the water) move, the ignorant ascribe the movement of the reflection to the object itself, like the sun which is actually immovable. They think "I am the doer", "I am the reaper of the consequences", and "Alas, I am being killed." 508

jale vā'pi sthale vā'pi luṭhatv eṣa jaḍ'ātmakaḥ
n'āhaṁ vilipye tad-dharmair ghaṭa-dharmair nabho yathā. 509

Whether my physical body falls into water or onto dry land, I am not dirtied by their qualities, just as space is not affected by the qualities of a jar it is in. 509

kartṛtva-bhoktṛtva-khalatva-mattatā-
jaḍatva-baddhatva-vimuktat'ādayaḥ
buddher vikalpā na tu santi vastutaḥ
svasmin pare brahmaṇi kevale'dvaye. 510

Such states as thinking oneself the doer or the reaper of the consequences, being wicked, drunk, stupid, bound or free are false assumptions of the understanding, and do not apply in reality to one's true self, the supreme, perfect and non-dual God. 510

santu vikārāḥ prakṛter daśadhā śatadhā sahasradhā vā'pi
kiṁ me'saṅga-citas tair na ghanaḥ kvacid ambaraṁ spṛśati. 511

Let there be tens of changes on the natural level, hundreds of changes, thousands of changes. What is that to me, who am unattached consciousness? The clouds never touch the sky. 511

avyakt'ādi-sthūla-paryantam etat
viśvaṁ yatr'ābhāsa-mātraṁ pratītam
vyoma-prakhyaṁ sūkṣmam ādyanta-hīnaṁ
brahm'ādvaitaṁ yat tad ev'āham asmi. 512

I am that non-dual God, who like space is subtle and without beginning or end, and in whom all this from the unmanifest down to the material is displayed as no more than an appearance. 512

sarv'ādhāraṁ sarva-vastu-prakāśaṁ
sarv'ākāraṁ sarva-gaṁ sarva-śūnyam
nityaṁ śuddhaṁ niścalaṁ nirvikalpaṁ
brahm'ādvaitaṁ yat tad ev'āham asmi. 513

I am that non-dual God who is eternal, pure, unmoving and imageless, the support of everything, the illuminator of all objects, manifest in all forms and all-pervading, and yet empty of everything. 513

yat pratyast'āśeṣa-māyā-viśeṣaṁ
pratyag-rūpaṁ pratyay'āgamyamānam
satya-jñān'ānantam ānanda-rūpaṁ
brahm'ādvaitaṁ yat tad ev'āham asmi. 514

I am that non-dual God who is infinite Truth, Knowledge and Bliss, who transcends the endless modifications of Maya, who is one's own reality and to be experienced within. 514

niṣkriyo'smy avikāro'smi
niṣkalo'smi nirākṛtiḥ
nirvikalpo'smi nityo'smi
nirālambo'smi nirdvayaḥ. 515

I am actionless, changeless, partless, formless, imageless, endless and supportless - one without a second. 515

sarvātmako'haṁ sarvo'haṁ sarvātīto'ham advayaḥ
keval'ākhaṇḍa-bodho'ham ānando'haṁ nirantaraḥ. 516

I am the reality in everything. I am everything and I am the non-dual beyond everything. I am perfect indivisible awareness and I am infinite bliss. 516

svārājya-sāmrājya-vibhūtir eṣā
bhavat-kṛpā śrī-mahima-prasādāt
prāptā mayā śrī-gurave mah'ātmane
namo namas te'stu punar namo'stu. 517

I have received this glory of the sovereignty over myself and over the world by the compassion of your grace, noble and great-souled guru. Salutation upon salutation to you, and again salutation. 517

mahā-svapne māyā-kṛta-jani-jarā-mṛtyu-gahane
bhramantaṁ kliśyantaṁ bahulatara-tāpair anudinam
ahaṁ-kāra-vyāghra-vyathitam imam atyanta-kṛpayā
prabodhya prasvāpāt parama-vitavān mām asi guro. 518

You, my teacher, have my supreme saviour, waking me up from sleep through your infinite compassion, lost in a vast dream as I was and afflicted every day by countless troubles in the Maya-created forest of birth, old age and death, and tormented by the tiger of this feeling myself the doer. 518

namas tasmai sad'aikasmai kasmaicin mahase namaḥ
yad etad viśva-rūpeṇa rājate guru-rāja te. 519

Salutation to you, King of gurus, who remain always the same in your greatness. Salutation to you who are manifest as all this that we see. 519

iti natam avalokya śiṣya-varyaṁ
samadhi-gat'ātma-sukhaṁ prabuddha-tattvam
pramudita-hṛdayaṁ sa deśik'endraḥ
punar idam āha vacaḥ paraṁ mah'ātmā. 520

Seeing his noble disciple, who had achieved the joy of his true nature in samadhi, who had awaken to the Truth, and experienced deep inner contentment, kneeling thus before him, the best of teachers and supreme great soul spoke again and said these words. 520

brahma-pratyaya-santatir jagad ato brahm'aiva tat-sarvataḥ
paśy'ādhy'ātma-dṛśā praśānta-manasā sarvāsv avasthāsv api
rūpād anyad avekṣitaṁ kim abhitaś cakṣuṣmatāṁ dṛśyate
tadvad brahma-vidaḥ sataḥ kim aparaṁ buddher vihārās padam. 521

The world is a sequence of experiences of God, so it is God that is everything, and one should see this in all circumstances with inner insight and a peaceful mind. What has ever been seen by sighted people but forms, and in the same way what other resort is there for a man of understanding but to know God? 521

kastāṁ par'ānanda-ras'ānubhūtim
ṛtsṛjya śūnyeṣu rameta vidvān
candre mahā-hlādini dīpyamāne
citr'endum ālokayituṁ ka icchet. 522

What man of wisdom would abandon the experience of supreme bliss to take pleasure in things with no substance? When the beautiful moon iself is shining, who would want to look at just a painted moon? 522

asat-pad'ārth'ānubhavena kiñcin
na hy'asti tṛptir na ca duḥkha-hāniḥ
tad-advay'ānanda-ras'ānubhūtyā
tṛptaḥ sukhaṁ tiṣṭha sad-ātma-niṣṭhayā. 523

There is no satisfaction or elimination of suffering through the experience of unreal things, so experience that non-dual bliss and remain happily content established in to your own true nature. 523

svam eva sarvathā paśyan manyamānaḥ svam advayam
sv'ānandam anubhuñjānaḥ kālaṁ naya mahāmate. 524

Pass your time, noble one, in being aware of your true nature everywhere, thinking of yourself as non-dual, and enjoying the bliss inherent in yourself. 524

akhaṇḍa-bodh'ātmani nirvikalpe
vikalpanaṁ vyomni pura-prakalpanam
tad-advay'ānanda-may'ātmanā sadā
śāntiṁ parām etya bhajasva maunam. 525

Imagining things about the unimaginable and indivisible nature of awareness is

building castles in the sky, so transcending this, experience the surpreme peace of silence through your true nature composed of that non-dual bliss. 525

tūṣṇīm avasthā param'opaśāntiḥ
buddher asat-kalpa-vikalpa-hetoḥ
brahm'ātmano brahma-vido mah'ātmano
yatr'ādvay'ānanda-sukhaṁ nirantaram. 526

The ultimate tranquillity is the return to silence of the intellect, since the intellect is the cause of false assumptions, and in this peace the great souled man who knows God and who has become God experiences the infinite joy of non-dual bliss. 526

n'āsti nirvāsanān maunāt paraṁ sukha-kṛd-uttamam
vijñāt'ātma-svarūpasya sv'ānanda-rasa-pāyinaḥ. 527

For the man who has recognised his own nature and who is enjoying the experience of inner bliss, there is nothing that gives him greater satisfaction than the peace that comes from having no desires. 527

gacchaṁs tiṣṭhann upaviśañ chayāno vā'nyathā'pi vā
yath'ecchayā vased vidvān ātm'ārāmaḥ sadā muniḥ. 528

A wise and silent ascetic lives as he pleases finding his joy in himself at all times whether walking, standing, sitting, lying down or whatever. 528

na deśa-kāl'āsana-dig-yam'ādi-
lakṣy'ādy-apekṣā'pratibaddha-vṛtteḥ
saṁsiddha-tattvasya mah'ātmano'sti
sva-vedane kā niyam'ādy-avasthā. 529

The great soul who has come to know the Truth and whose mental functions are not constrained has no concerns about such things as his aims in matters of locality, time, posture, direction and discipline etc. There can be no dependence on things like discipline when one knows oneself. 529

ghaṭo'yam iti vijñātuṁ niyamaḥ ko'nvavekṣate
vinā pramāṇa-suṣṭhutvaṁ yasmin sati pad'ārtha-dhīḥ. 530

What discipline is required to recognise that "This is a jar"? All that is necessary is for the means of perception to be in good condition, and if they are, one recognises the object. 530

ayam ātmā nitya-siddhaḥ pramāṇe sati bhāsate
na deśaṁ nā'pi kālaṁ na śuddhiṁ vā'py apekṣate. 531

In the same way this true nature of ours is obvious if the means of perception are present. It does not require a special place or time or purification. 531

devadatto'hamo ty etad vijñānaṁ nirapekṣakam
tadvad brahma-vido'py asya brahm'āham iti vedanam. 532

There are no qualifications necessary to know one's own name, and the same is true for the knower of God's knowledge that "I am God. 532

bhānun'eva jagat sarvaṁ bhāsate yasya tejasā
anātmakam asat tucchaṁ kiṁ nu tasy'āvabhāsakam. 533

How can something else, without substance, unreal and trivial, illuminate that by whose great radiance the whole world is illuminated? 533

veda-śāstra-purāṇāni bhūtāni sakalāny api
yen'ārthavanti taṁ kin nu vijñātāraṁ prakāśayet. 534

What can illuminate that Knower by whom the Vedas, and other scriptures as well as all creatures themselves are given meaning? 534

eṣa svayaṁ jyotir ananta-śaktiḥ
ātmā'prameyaḥ sakal'ānubhūtiḥ
yam eva vijñāya vimukta-bandho
jayaty ayaṁ brahma-vid uttam'ottamaḥ. 535

This light is within us, infinite in power, our true nature, immeasurable and the comon experience of all. When a man free from bonds comes to know it, this knower of God stands out supreme among the supreme. 535

na khidyate no viṣayaiḥ pramodate
na sajjate n'āpi virajyate ca
svasmin sadā krīḍati nandati svayaṁ
nirantar'ānanda-rasena tṛptaḥ. 536

He is neither upset nor pleased by the senses, nor is he attached to or averse to them, but his sport is always within and his enjoyment is in himself, satisfied with the enjoyment of infinite bliss. 536

kṣudhāṁ deha-vyathāṁ tyaktvā bālaḥ krīḍati vastuniḥ
tath'aiva vidvān ramate nirmamo nirahaṁ sukhī. 537

A child plays with a toy ignoring hunger and physical discomfort, and in the same way a man of realisation is happy and contented free from "me" and "mine". 537

cintā-śūnyam adainya-bhaikṣam aśanaṁ pānaṁ sarid-vāriṣu
sv'ātantryeṇa niraṁkuśāsthitir abhīr-nidrā śmaśāne vane
vastraṁ kṣālana-śoṣaṇ'ādir ahitaṁ dig-vāstu śayyā mahī
saṁcāro nigam'ānta-vīthiṣu vidāṁ krīḍā pare brahmaṇi. 538

Men of realisation live free from preoccupation, eating food begged without humiliation, drinking the water of streams, living freely and without constraint, sleeping in cemetery or forest, their clothing space itself, which needs no care such as washing and drying, the earth as their bed, following the paths of the scriptures, and their sport in the supreme nature of God. 538

vimānam ālambya śarīram etad
bhunakty aśeṣān viṣayān upasthitān
parecchayā bālavad ātma-vettā
yo'vyakta-liṅgo'nanuṣakta-bāhyaḥ. 539

He who knows himself, wears no distinguishing mark and is unattached to the senses, and treats his body as a vehicle, experiencing the various objects as they present themselves like a child dependent on the wishes of others. 539

dig-ambaro vā'pi ca s'āmbaro vā
tvag-ambaro vā'pi cid-ambara-sthaḥ
unmattavad vā'pi ca bālavad vā
piśācavad vā'pi caraty avanyām. 540

He who is clothed in knowledge roams the earth freely, whether dressed in space itself, properly dressed, or perhaps dressed in skins, and whether in appearance a madman, a child or a ghost. 540

kāmān niṣkāma-rūpī saṁścaraty eka-cāro muniḥ
sv'ātman'aiva sadā tuṣṭaḥ svayaṁ sarv'ātmanā sthitaḥ. 541

The wise man lives as the embodiment of dispassion even amid passions, he travels alone even in company, he is always satisfied with his own true nature and established in himself as the self of all. 541

kvacin mūḍho vidvān kvacid api mahārāja-vibhavaḥ
kvacid bhrāntaḥ saumyaḥ kvacid ajagar'ācāra-kalitaḥ
kvacit pātrī-bhūtaḥ kvacid avamataḥ kvā'py aviditaḥ
caraty evaṁ prājñaḥ satata-param'ānanda-sukhitaḥ. 542

The wise man who is always enjoying supreme bliss lives like this - sometimes appearing a fool, sometimes a clever man, sometimes regal, sometimes mad, sometimes gentle, sometimes venomous, sometimes respected, sometimes despised, and sometimes simply unnoticed. 542

nirdhano'pi sadā tuṣṭo'py asahāyo mahā-balaḥ
nitya-tṛpto'py abhuñjāno'py asamaḥ sama-darśanaḥ. 543

Even when poor always contented, even without assistance always strong, always satisfied even without eating, without equal, but looking on everything with an equal eye. 543

api kurvann akurvāṇaś c'ābhoktā phala-bhogy api
śarīry apy aśarīry eṣa paricchinno'pi sarva-gaḥ. 544

This man is not acting even when acting, experiences the fruits of past actions but is not the reaper of the consequences, with a body and yet without a body, prescribed and yet present everywhere. 544

aśarīraṁ sadā santam imaṁ brahma-vidaṁ kvacit
priy'āpriye na spṛśatas tath'aiva ca śubh'āśubhe. 545

Thoughts of pleasant and unpleasant as well as thoughts of good and bad do not touch this knower of God who has no body and who is always at peace. 545

sthūl'ādi-sambandhavato'bhimāninaḥ
sukhaṁ ca duḥkhaṁ ca śubh'āśubhe ca
vidhvasta-bandhasya sad-ātmano muneḥ
kutaḥ śubhaṁ vā'py aśubhaṁ phalaṁ vā. 546

Pleasure and pain and good and bad exist for him who identifies himself with ideas of a physical body and so on. How can there be good or bad consequences for the wise man who has brokened his bonds and is one with Reality? 546

tamasā grastavad bhānād agrasto'pi ravir janaiḥ
grasta ity ucyate bhrāntyāṁ hy ajñātvā vastu-lakṣaṇam. 547

The sun appears to be swallowed up by the darkness in an eclipse and is mistakenly called swallowed up by people through misunderstanding of the nature of things. 547

tadvad deh'ādi-bandhebhyo vimuktaṁ brahma-vittamam
paśyanti dehivan mūḍhāḥ śarīr'ābhāsa-darśanāt. 548

In the same way the ignorant, see even the greatest knower of God, though free from the bonds of the body and so on, as having a body since they can see what is obviously still a body. 548

ahir nirlvayanīṁ vāyaṁ muktvā dehaṁ tu tiṣṭhati
itas tataś cālyamāno yat kiñcit prāṇa-vāyunā. 549

Such a man remains free of the body, and moves here and there as impelled by the winds of energy, like a snake that has cast its skin. 549

strotasā nīyate dāru yathā nimn'onnata-sthalam
daivena nīyate deho yathā-kāl'opabhuktiṣu. 550

Just as a piece of wood is carried high and low by a stream, so the body is carried along by causality as the appropriate fruits of past actions present themselves. 550

prārabdha-karma-parikalpita-vāsanābhiḥ
saṁsārivac carati bhuktiṣu mukta-dehaḥ
siddhaḥ svayaṁ vasati sākṣivad atra tūṣṇīṁ
cakrasya mūlam iva kalpa-vikalpa-śūnyaḥ. 551

The man free from identification with the body lives experiencing the causal effects of previously entertained desires, just like the man subject to samsara, but, being realised, he remains silently within himself as the witness there, empty of further mental imaginations - like the axle of a wheel. 551

n'aivendriyāṇi viṣayeṣu niyuṁkta eṣa
n'aiv'āpayuṁkta upadarśana-lakṣaṇa-sthaḥ
n'aiva kriyā-phalam ap'īṣad avekṣate sa
sv'ānanda-sāndra-rasa-pāna-sumattacittaḥ. 552

He whose mind is intoxicated with the drink of the pure bliss of self-knowledge does not turn the senses towards their objects, nor does he turn them away from them, but remains as a simple spectator, and regards the results of actions without the least concern. 552

lakṣy'ālakṣya-gatiṁ tyaktvā yas tiṣṭhet keval'ātmanā
śiva eva svayaṁ sākṣād ayaṁ brahmavid uttamaḥ. 553

He who has given up choosing one goal from another, and who remains perfect in himself as the spectator of his own good fortune - he is the supreme knower of God. 553

jīvann eva sadā muktaḥ kṛt'ārtho brahma-vittamaḥ
upādhi-nāśād brahm'aiva san brahmā'py eti nirdvayam. 554

Liberated forever here and now, having achieved his purpose, the perfect knower of God, being God himself by the destruction of all false indentifications, goes to the non-dual God. 554

śailūṣo veṣa-sad-bhāv'ābhāvayoś ca yathā pumān

tath'aiva brahma-vic chreṣṭhaḥ sadā brahm'aiva n'āparaḥ. 555

Just as an actor, whatever his costume may or may not be, is still a man, so the best of men, the knower of God, is always God and nothing else. 555

yatra kv'āpi viśīrṇaṁ sat parṇam iva taror vapuḥ patatāt
brahmī-bhūtasya yateḥ prāg eva tac-cid-agninā dagdham. 556

Wherever the body may wither and fall like a tree leaf, that of the ascetic who has become God has already been cremated by the fire of the knowledge of Reality. 556

sad-ātmani brahmaṇi tiṣṭhato muneḥ
pūrṇ'ā'dvay'ānanda-may'ātmanā sadā
na deśa-kāl'ādy-ucita-pratīkṣā
tvaṅ-māṁsa-viṭ-piṇḍa-visarjanāya. 557

There are no considerations of place and time laid down with regard to relinquishing this mass of skin, flesh and filth for the wise man who is already forever established in God within himself as the perfect non-dual bliss of his own nature. 557

dehasya mokṣo no mokṣo na daṇḍasya kamaṇḍaloḥ
avidyā-hṛdaya-granthi-mokṣo mokṣo yatas tataḥ. 558

Liberation is not just getting rid of the body, nor of one's staff or bowl. Liberation is getting rid of all the knots of ignorance in the heart. 558

kulyāyām atha nadyāṁ vā śiva-kṣetre'pi catvare
parṇaṁ patati cet tena taroḥ kiṁ nu śubh'āśubham. 559

Whether a leaf falls into a gutter or a river, into a shrine or onto a crossroad, in what way is that good or bad for the tree? 559

patrasya puṣpasya phalasya nāśavad
deh'endriya-prāṇa-dhiyāṁ vināśaḥ
n'aiv'ātmanaḥ svasya sad-ātmakasy'
ānand'ākṛter vṛkṣa-vad asti c'aiṣaḥ. 560

The destruction of body, organs, vitality and intellect is like the destruction of a leaf, a flower or a fruit. It is not the destruction of oneself, but of something which is not the cause of happiness for one's true self. That remains like the tree. 560

prajñāna-ghana ity ātma-lakṣaṇaṁ satya-sūcakam
anūdy'aupādhikasy'aiva kathayanti vināśanam. 561

The scriptures that teach the truth declare that the property of one's true nature is "a

mass of intelligence" (Brihadaranyaka Upanishad 4.5.13), and they talk of the destruction of secondary additional attributes only. 561

avināśī vā are'yam ātme'ti śrutir ātmanaḥ
prabravīty avināśitvaṁ vinaśyatsu vikāriṣu. 562

The scripture declares of the true self that "This Self is truly imperishable" (Brihadaranyaka Upanishad 4.5.14), the indestructible reality in the midst of changing things subject to destruction. 562

pāṣāṇa-vṛkṣa-tṛṇa-dhānya-kaṭ'āmbar'ādyā
dagdhā bhavanti hi mṛd eva yathā tath'aiva
dehendriy'āsu-mana ādi samasta-dṛśyaṁ
jñān'āgni-dagdham upayāti par'ātma-bhāvam. 563

In the same way that burnt stones, trees, grass, rice, straw, cloth and so on turn to earth, so what we see here in the form of body, organs, vitality, mind and so on when burned by the fire of knowledge take on the nature of God. 563

vilakṣaṇaṁ yathā dhvāntaṁ līyate bhānu-tejasi
tath'aiva sakalaṁ dṛśyaṁ brahmaṇi pravilīyate. 564

Just as darkness, though distinct from it, disappears in the light of the sun, so all that we can see disappears in God. 564

ghaṭe naṣṭe yathā vyoma vyom'aiva bhavati sphuṭam
tath'aiv'opādhi-vilaye brahm'aiva brahmavit svayam. 565

Just as when a jar is broken the space in it becomes manifest as space again, so the knower of God becomes the God in himself with the elimination of false identifications. 565

kṣīraṁ kṣīre yathā kṣiptaṁ tailaṁ taile jalaṁ jale
saṁyuktam ekatāṁ yāti tathā'tmany ātmavin muniḥ. 566

Like milk poured into milk, oil into oil and water into water, so the ascetic who knows himself becomes united with the One in himself. 566

evaṁ videha-kaivalyaṁ san-mātratvam akhaṇḍitam
brahma-bhāvaṁ prapady'aiṣa yatir n'āvartate punaḥ. 567

The ascetic who has thus achieved the nature of God, perfectly free of the body and with the indivisible nature of Reality, does not come back again. 567

sad-ātm'aikatva-vijñāna-dagdh'āvidy'ādi-varṣmaṇaḥ

amuṣya brahma-bhūtatvād brahmaṇaḥ kuta udbhavaḥ. 568

How could the brahmin come back again after becoming God when his external features of ignorance and so on have been burned by the recognition of his oneness with the Truth? 568

māyā-klṛptau bandha-mokṣau na staḥ sv'ātmani vastutaḥ
yathā rajjau niṣkriyāyāṁ sarp'ābhāsa-vinirgamau. 569

The Maya-produced alternatives of bondage and liberation do not really exist in one's true nature, just as the alternatives of there being a snake or not do not exist in the rope which is not affected by them. 569

āvṛteḥ sad-asattvābhyāṁ vaktavye bandha-mokṣaṇe
n'āvṛtir brahmaṇaḥ kācid any'ābhāvād anāvṛtam
yady asty advaita-hāniḥ syād dvaitaṁ no sahate śrutiḥ. 570

Bondage and liberation can be referred to only in connection with the existence or absence of something covering what is really there, but there can be no covering of God as there is nothing else and no covering, since this would destroy the non-duality of God, and the scriptures do not admit duality. 570

bandhañ ca mokṣañ ca mṛṣ'aiva mūḍhā
buddher guṇaṁ vastuni kalpayanti
dṛg-āvṛtiṁ megha-kṛtāṁ yathā ravau
yato'dvayā'saṅga-cid etad akṣaram. 571

Bondage and liberation are unreal. They are an effect of the intellect which the stupid identify with reality just like the covering of the sight caused by a cloud is applied to the sun. For this imperishable Reality is non-dual, unattached and consciousness. 571

astī'ti pratyayo yaś ca yaś ca n'āstī'ti vastuni
buddher eva guṇāv etau na tu nityasya vastunaḥ. 572

The opinion that this covering exists or does not exist in the underlying reality is an attribute of the intellect and not of the eternal reality underneath. 572

atas tau māyayā klṛptau bandha-mokṣau na c'ātmani
niṣkale niṣkriye śānte niravadye nirañjane
advitīye pare tattve vyomavat kalpanā kutaḥ. 573

So these alternatives of bondage and liberation are produced by Maya and not in one's true nature. How can there be the idea of them in the non-dual supreme Truth which is without parts, actionless, peaceful, indestructible, and without blemish, like space? 573

na nirodho na c'otpattir na baddho na ca sādhakaḥ
na mumukṣur na vai mukta ity eṣā param'ārthatā. 574

There is neither end nor beginning, no one in bondage and no aspirant, no one seeking liberation and no one free. (Amritabindu Upanishad 10). This is the supreme truth. 574

sakala-nigama-cūḍā-svānta-siddh'ānta-rūpaṁ
param idam atiguhyaṁ darśitaṁ te may'ādya
apagata-kali-doṣaṁ kāma-nirmukta-buddhiṁ
sva-sutavad asakṛttvāṁ bhāvyitvā mumukṣum. 575

I have shown you today repeatedly, as my own son, this ultimate secret, the supreme crest of the scriptures and of the complete Vedanta, considering you one seeking liberation, free from the stains of this dark time, and with a mind free from sensuality. 575

iti śrutvā guror vākyaṁ praśrayeṇa kṛtā-natiḥ
sa tena samanujñāto yayau nirmukta-bandhanaḥ. 576

On hearing these words of his guru the disciple prostrated himself before him and with his permission went away free from bondage. 576

gurur eva sad-ānanda-sindhau nirmagna-mānasaḥ
pāvayan vasudhāṁ sarvāṁ vicacāra nirantaraḥ. 577

The guru too with his mind immersed in the ocean of Truth and Bliss, and with his mind free of discriminations went on his way purifying the whole world. 577

ity ācāryasya śiṣyasya saṁvāden'ātma-lakṣaṇam
nirūpitaṁ mumukṣūṇāṁ sukha-bodh'opapattaye. 578

In this way, in the form of a dialogue between teacher and pupil, the nature of one's true self has been taught for easy attainment of the joy of Realisation by those seeking liberation. 578

hitam idam upadeśam ādriyantāṁ
vihita-nirasta-samasta-citta-doṣāḥ
bhava-sukha-viratāḥ praśānta-cittāḥ
śrutir-asikā yatayo mumukṣavo ye. 579

May those ascetics who have removed all defilements of mind by the designated methods, whose minds are at peace and free from the pleasures of the world, and who delight in the scriptures, reverence this teaching. 579

saṁsār'ādhvani tāpa-bhānu-kiraṇa-prodbhūta-dāhavyath'ā
khinnānāṁ jala-kāṁkṣayā maru-bhuvi bhrāntyā paribhrāmyatām
atyāsanna-sudhām budhiṁ sukha-karaṁ brahm'ādvayaṁ darśayaty
eṣā śaṅkara-bhāratī vijayate nirvāṇa-saṁdāyinī. 580

For those who are suffering in samsara from the heat of the threefold forms of pain, and wandering in delusion in a desert thirsting for water, may these words of Shankara which secure nirvana and excel all others, procure for them the ocean of nectar close by in the form of the non-dual God. 580

Appendix

The following verse is found in some editions, following verse 327, which also then omit verses 328 and 329. There are also other minor differences, above all in the division of the verses, but these make little difference in practice to the meaning.

jīvato yasya kaivalyaṁ vi-dehe ca sa kevalaḥ
yat kiṁcit paśyato bhedaṁ bhayaṁ brūte yajuḥ-śrutiḥ.

He who has achieved perfection while still alive, is perfect when free from the body too. The Yajur Veda declares that he who sees duality experiences fear.

Other

Aṣṭāvakra Gītā

Janaka uvāca

Kathaṁ jñānam avāpto'ti kathaṁ muktir bhaviṣyati
Vairāgyaṁ ca kathaṁ prāptam etad brūhi mama prabho. 1.1

Aṣṭāvakra uvāca

Muktim icchasi cet tāta viṣayān viṣavat tyaja
Kṣam'ārjava-dayā-toṣa-satyaṁ pīyūṣavad bhaja. 1.2

Na pṛthvī na jalaṁ n'āgnir na vāyur dyaur na vā bhavān
Eṣāṁ sākṣiṇam ātmānaṁ cid-rūpaṁ viddhi muktaye. 1.3

Yadi dehaṁ pṛthak kṛtya citi viśrāmya tiṣṭhasi
Adhun'aiva sukhī śānto bandha-mukto bhaviṣyasi. 1.4

Na tvaṁ vipr'ādiko varṇo n'āśramī n'ākṣa-gocaraḥ
Asaṅgo'si nirākāro viśva-sākṣī sukhī bhava. 1.5

Dharm'ādharmau sukhaṁ duḥkhaṁ mānasāni na te vibho
Na kartā'si na bhoktā'si mukta ev'āsi sarvadā. 1.6

Eko draṣṭā'si sarvasya mukta-prāyo'si sarvadā
Ayam eva hi te bandho draṣṭāraṁ paśyas'ītaram. 1.7

Ahaṁ karte'ty ahaṁ-māna-mahā-kṛṣṇ'āhi-daṁśitaḥ
N'āhaṁ karte'ti viśvās'āmṛtaṁ pītvā sukhī bhava. 1.8

Eko viśuddha-bodho'ham iti niścaya-vahninā
Prajvāly'ājñāna-gahanaṁ vīta-sokaḥ sukhī bhava. 1.9

Yatra viśvam idaṁ bhāti kalpitaṁ rajju-sarpavat
Ānanda-paramānandaḥ sa bodhas tvaṁ sukhaṁ bhava. 1.10

Mukt'ābhimānī mukto hi baddho baddh'ābhimāny'api
Kiṁ-vadant'īha satye'yaṁ yā matiḥ sā gatir bhavet. 1.11

Ātmā sākṣī vibhuḥ pūrṇa eko muktaś cid akriyaḥ
Asaṅgo nispṛhaḥ śānto bhramāt saṁsāravān iva. 1.12

Kūṭasthaṁ bodham advaitam ātmānaṁ paribhāvaya
Ābhāso'haṁ bhramaṁ muktvā bhāvaṁ bāhyam ath'āntaraṁ. 1.13

Deh'ābhimāna-pāśena ciraṁ baddho'si putraka
Bodho'haṁ jñāna-khaṅgena tan nikṛtya sukhī bhava. 1.14

Niḥsaṅgo niṣkriyo'si tvaṁ sva-prakāśo nirañjanaḥ
Ayam eva hi te bandhaḥ samādhim anutiṣṭhasi. 1.15

Tvayā vyāptam idaṁ viśvaṁ tvayi protaṁ yath'ārthataḥ
Śudddha-buddha-svarūpas tvaṁ, mā gamaḥ kṣudra-cittatām. 1.16

Nirapekṣo nirvikāro nirbharaḥ śītal'āśayaḥ
Agādha-buddhir akṣubdho bhava cin-mātra-vāsanaḥ. 1.17

Sākāram anṛtaṁ viddhi nirākāraṁ tu niścalam
Etat-tattv'opadeśena na punar-bhava-sambhavaḥ. 1.18

Yath'aiv'ādarśam adhya'sthe rūpe'ntaḥ paritas tu saḥ
Tath'aiv'āsmin śarīre'ntaḥ paritaḥ param'eśvaraḥ. 1.19

Ekaṁ sarva-gataṁ vyoma bahir antar yathā ghaṭe
Nityaṁ nirantaraṁ brahma sarva-bhūta-gaṇe tathā. 1.20

Janaka uvāca

Aho nirañjanaḥ śānto bodho'haṁ prakṛteḥ paraḥ
Etāvantam ahaṁ kālaṁ mohen'aiva viḍambitaḥ. 2.1

Yathā prakāśayāmy eko deham enaṁ tathā jagat
Ato mama jagat sarvam athavā na ca kiñcana. 2.2

Sarīram aho viśvaṁ parityajya may'ādhunā
Kutaścit kauśalād eva paramātmā vilokyate. 2.3

Yathā na toyato bhinnās taraṅgāḥ phena-budbudāḥ
Ātmano na tathā bhinnaṁ viśvam ātma-vinirgatam. 2.4

Tantu-mātro bhaved eva paṭo yadvad vicāritaḥ
Ātma-tanmatram ev'edaṁ tadvad viśvaṁ vicāritam. 2.5

Yath'aiv'ekṣu-rase klaptā tena vyāpt'aiva śarkarā
Tathā viśvaṁ mayi klaptaṁ mayā vyāptaṁ nirantaram. 2.6

Ātm'ājñānāj jagad bhāti ātma-jñānān na bhāsate
Rajjv'ajñānād ahir bhāti, taj-jñānād bhāsate na hi. 2.7

Prakāśo me nijaṁ rūpaṁ n'ātirikto'smy ahaṁ tataḥ
Yadā prakāśate viśvaṁ tad'āham bhāsa eva hi. 2.8

Aho vikalpitaṁ viśvam ajñānān mayi bhāsate
Rūpyaṁ śuktau phaṇī rajjau vāri sūryy akare yathā. 2.9

Matto vinirgataṁ viśvaṁ mayy eva layam eṣyai.
Mṛdi kumbho jale vīciḥ kanake kaṭakaṁ yathā. 2.10

Aho ahaṁ namo mahyaṁ, vināśo yasya n'āsti me.
Brahm'ādis tamba-paryantaṁ jagan nāśo pi tiṣṭhitaḥ. 2.11

Aho ahaṁ namo mahyaṁ eko'haṁ dehavān api
Kvacin na gantā n'āgantā vyāpya viśvam avasthitaḥ. 2.12

Aho ahaṁ namo mahyaṁ dakṣo n'āstī'ha mat-samaḥ
Asaṁspṛśya śarīreṇa yena viśvaṁ ciraṁ dhṛtam. 2.13

Aho ahaṁ namo mahyaṁ yasya me n'āsti kiñcana
Athavā yasya me sarvaṁ yad vāṅ-manasa-gocaram. 2.14

Jñānaṁ jñeyaṁ tathā jñātā tritayaṁ n'āsti vāstavam
Ajñānād bhāti yatr'edaṁ so'ham asmi nirañjanaḥ. 2.15

Dvaita-mūlam aho duḥkhaṁ n'ānyat tasy'āsti bheṣajam
Dṛśyam etan mṛṣā sarvaṁ eko'haṁ cid-raso'malam. 2.16

Bodha-mātro'ham ajñānād upadhiḥ kalpito mayā
Evaṁ vimṛśato nityaṁ nirvikalpe sthitir mama. 2.17

Na me bandho'sti mokṣo vā bhrāntiḥ śāntā nirāśrayā
Aho mayi sthitaṁ viśvaṁ vastuto na mayi sthitam. 2.18

Sa-śarīram idaṁ viśvaṁ na kiñcid iti niścitam
Śuddha-cin-mātra ātmā ca tat kasmin kalpanā'dhunā. 2.19

Śarīraṁ svarga-narakau bandha-mokṣau bhayaṁ tathā
Kalpanā-mātram ev'aitat kim me kāryaṁ cidātmanaḥ. 2.20

Aho jana-samūhe'pi na dvaitaṁ paśyato mama
Araṇyam iva saṁvṛttaṁ kva ratiṁ karavāṇy aham. 2.21

N'āham deho na me deho jīvo n'āham, ahaṁ hi cit
Ayam eva hi me bandha āsīt yā jīvite spṛhā. 2.22

Aho bhuvana-kallolair vicitrair drāk samutthitam
Mayy ananta-mahā'mbhodhau citta-vāte samudyate. 2.23

Mayy ananta-mahā'mbhodhau citta-vāte praśāmyati
Abhāgyāj jīva-vaṇijo jagat poto vinaśvaraḥ. 2.24

Mayy ananta-mahā'mbhodhav aścaryaṁ jīva-vīcayaḥ
Udyanti ghnanti khelanti praviśanti svabhāvataḥ. 2.25

Aṣṭāvakra uvāca

Avināśinam ātmānam ekaṁ vijñāya tattvataḥ

Tav'ātma-jñasya dhīrasya katham arth'ārjane ratiḥ. 3.1

Ātm'ājñānād aho prītir viṣaya-bhrama-gocare
Śukter ajñānato lobho yathā rajata-vibhrame. 3.2

Viśvaṁ sphurati yatr'edaṁ taraṅgā iva sāgare
So'ham asmī'ti vijñāya, kiṁ dīna iva dhāvasi. 3.3

Śrutvā'pi śuddha-caitany'ātmānam atisundaram
Upasthe'tyanta-saṁsakto mālinyam adhigacchati. 3.4

Sarva-bhūteṣu c'ātmānaṁ sarva-bhūtāni c'ātmani
Muner jānata āścaryaṁ mamatvam anuvartate. 3.5

Āsthitaḥ param'ādvaitaṁ mokṣ'ārthe'pi vyavasthitaḥ
Ācaryaṁ kāma-vaśago vikalaḥ keli-śikṣayā. 3.6

Udbhūtaṁ jñāna-durmitram avadhāry'ātidurbalaḥ
Āścaryaṁ kāmam ākāṅkṣet kālam antam anuśritaḥ. 3.7

Ih'āmutra viraktasya nity'ānitya-vivekinaḥ
Āścaryaṁ mokṣa-kāmasya mokṣād eva vibhīṣikā. 3.8

Dhīras tu bhojyamāno'pi pīḍyamāno'pi sarvadā
Ātmānaṁ kevalaṁ paśyan na tuṣyati na kupyati. 3.9

Ceṣṭamānaṁ śarīraṁ svaṁ paśyaty anya-śarīravat
Saṁstave cā'pi nindāyāṁ kathaṁ kṣubhyet mah'āśayaḥ. 3.10

Māyā-mātram idaṁ viśvaṁ paśyan vigata-kautukaḥ
Api sannihite mṛtyau kathaṁ trasyati dhīradhīḥ. 3.11

Niḥspṛhaṁ mānasaṁ yasya nairāśye'pi mahātmanaḥ
Tasy'ātma-jñāna-tṛptasya tulanā kena jāyate. 3.12

Svabhāvād eva jānāno dṛśyam etan na kiñcana
Idaṁ grāhyam idaṁ tyājyaṁ sa kiṁ paśyati dhīradhīḥ. 3.13

Antas-tyakta-kaṣāyasya nirdvandvasya nirāśiṣaḥ
Yad-ṛcchay-āgato bhogo na duḥkhāya na tuṣṭaye. 3.14

Aṣṭāvakra uvāca

Hant'ātma-jñasya dhīrasya khelato bhoga-līlayā
Na hi saṁsāra-vāhīkair mūḍaiḥ saha samānatā. 4.1

Yat padaṁ prepsavo dīnāḥ śakr'ādyāḥ sarva-devatāḥ
Aho tatra sthito yogī na harṣam upagacchati. 4.2

Taj-jñasya puṇya-pāpābhyāḥ sparśo hy antar na jāyate
Na hy ākāśasya dhūmena dṛśyamānā'pi saṅgati. 4.3

Ātm'aiv'edaṁ jagat sarvaṁ jñātaṁ yena mah'ātmanā
Yad-ṛcchayā varttamānaṁ taṁ niṣeddhuṁ kṣameta kaḥ. 4.4

Ā-brahma-stamba-paryante bhūta-grāme catur-vidhe
Vijñasy'aiva hi sām'arthyam icch'ānicchā-vivarjane. 4.5

Ātmānam advayaṁ kaścij jānāti jagad īśvaraṁ
Yad vetti tat sa kurute na bhayaṁ tasya kutracit. 4.6

Aṣṭāvakra uvāca

Na te saṅgo'sti kenā'pi kiṁ śuddhas tyaktum icchasi
Saṅghāta-vilayaṁ kurvann evam eva layaṁ vraja. 5.1

Udeti bhavato viśvaṁ våridher iva budbudaḥ
Iti jñatv'aikam ātmānam evam eva layaṁ vraja. 5.2

Pratyakṣam apy avastutvad viśvaṁ n'āsty amale tvayi
Rajju-sarpa iva vyaktam evam eva layaṁ vraja. 5.3

Sama-duḥkha-sukhaḥ pūrṇa āśā-nairāśyayoḥ samaḥ
Sama-jīvita-mṛtyuḥ sann evam eva layaṁ vraja. 5.4

Aṣṭāvakra uvāca

Ākāśavad ananto'haṁ ghaṭavat prakṛtaṁ jagat
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.1

Mah'odadhir iv'āhaṁ sa prapañco vīci-sannidhaḥ
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.2

Ahaṁ sa śukti-saṅkāśo rūpyavad viśva-kalpanā
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.3

Ahaṁ vā sarva-bhūteṣu sarva-bhūtāny atho mayi
Iti jñānaṁ tath'aitasya na tyāgo na graho layaḥ. 6.4

Janaka uvāca

Mayy ananta-mah'āmbhodhau viśva-pota itas-tataḥ
Bhramati sv'ānta-vātena na mam'āsty asahiṣṇutā. 7.1

Mayy ananta-mah'āmbhodhau jagad-vīciḥ svabhāvataḥ
Udetu vastam āyātu na me vṛddhir na ca kṣatiḥ. 7.2

Mayy ananta-mah'āmbhodhau viśvaṁ nāma vikalpanā
Atiśānto nirākāra etad ev'āham āsthitaḥ. 7.3

N'ātmā bhāveṣu no bhāvas tatr'ānante niranjane
Ity asakto'spṛhaḥ śānta etad ev'āham āstitaḥ. 7.4

Aho cin-mātram ev'āham indra-jāl'opamaṁ jagad
Iti mama kathaṁ kutra hey'opādeya-kalpanā. 7.5

Aṣtāvakra uvāca

Tadā bandho yadā cittaṁ kincid vāñchati ṣocati
Kiñcin muñcati gṛhṇāti kiñcid vṛṣyati kupyati. 8.1

Tadā muktir yadā cittaṁ na vāñchati na śocati
Na muñcati na gṛṇāti na hṛṣyati na kupyati. 8.2

Tadā bandho yadā cittaṁ saktaṁ kāsv'api dṛṣṭiṣu
Tadā mokṣo yadā cittam asaktaṁ sarva-dṛṣṭiṣu. 8.3

Yadā n'āhaṁ tadā mokṣo yad'āhaṁ bandhanaṁ tadā
Matve'ti helayā kiñcit mā gṛhāṇa vimuñca mā. 8.4

Aṣṭāvakra uvāca

Kṛt'ākṛte ca dvandvāni kadā śāntāni kasya vā
Evaṁ jñātve'ha nirvedād bhava tyāga-paro'vratī. 9.1

Kasyā'pi tāta dhanyasya loka-ceṣṭ'āvalokanāt
Jīvit'ecchā bubhukṣā ca bubhuts'opaśamaḥ gatāḥ. 9.2

Anityaṁ sarvam ev'edaṁ tāpa-traya-dūṣitam
Asaraṁ ninditaṁ heyam iti niścitya śāmyati. 9.3

Ko'sau kālo vayaḥ kiṁ vā yatra dvandvāni no nṛṇām
Tāny upekṣya yathā-prāpta-vartī siddhim avāpnuyāt. 9.4

Nānā mataṁ maharṣīṣāṁ sādhūnāṁ yogināṁ tathā
Dṛṣṭvā nirvedam āpannaḥ ko na śāmyati mānavaḥ. 9.5

Kṛtvā mūrti-parijñānaṁ caitanyasya na kiṁ guruḥ
Nirveda-samat'āyuktyā yas tārayati saṁsṛteḥ. 9.6

Paśya bhūta-vikārāṁs tvaṁ bhūta-mātrān yath'ārthataḥ
Tat-kṣaṇād bandha-nirmuktaḥ sva-rūpa-stho bhaviṣyasi. 9.7

Vāsanā eva saṁsāra iti sarvā vimuñca tāḥ
Tat-tyāgo vāsanā-tyāgāt sthitir adya yathā tathā. 9.8

Aṣṭāvakra uvāca

Vihāya vairiṇaṁ kāmam arthaṁ c'ānartha-saṅkulam
Dharmam apy etayor hetuṁ sarvatr'ānādaraṁ kuru. 10.1

Svapn'endra-jālavat paśya dināni trīṇi pañca vā
Mitra-kṣetra-dhan'āgāra-dāra-dāy'ādi-sampadaḥ. 10.2

Yatra yatra bhavet tṛṣṇā, saṁsāraṁ viddhi tatra vai
Prauḍha-vairāmyam āśritya vīta-tṛṣṇaḥ sukhī bhava. 10.3

Tṛṣṇā-mātr'ātmako bandhas, tan-nāśo mokṣa ucyate
Bhav'āsaṁsakti-mātreṇa prāpti-tuṣṭir muhur-muhuḥ. 10.4

Tvam ekas cetanaḥ śuddho, jaḍaṁ viśvam asat tathā
Avidyā'pi na kiñcit sā kā bubhutsā tathā'pi te. 10.5

Rājyaṁ sutāḥ kalatrāṇi śarīrāṇi sukhāni ca
Saṁsaktasyā'pi naṣṭāni tava janmani janmani. 10.6

Alam arthena kāmena sukṛtenā'pi karmaṇā
Ebhyaḥ saṁsāra-kantāre na viśrāntam abhūn manaḥ. 10.7

Kṛtaṁ na kati janmāni kāyena manasā girā
Duḥkham āyāsadaṁ karma tad adyā'py uparamyatām. 10.8

Aṣṭāvakra uvāca

Bhāv'ābhāva-vikāraś ca sva-bhāvād iti niścayī
Nirvikāro gata-kleśaḥ sukhen'aiv'opaśāmyati. 11.1

Īśvaraḥ sarva-nirmātā n'eh'ānya iti niścayī
Antar-galita-sarv'āśaḥ śāntaḥ kvā'pi na sajjate. 11.2

Āpadaḥ sampadaḥ kāle daivād eve'ti niścayī
Tṛptaḥ sva-sth-endriyo nityaṁ na vāñchati na śocati. 11.3

Sukha-duḥkhe janma-mṛtyū daivād ev'eti niścayī
Sādhy'ādarśī nirāyāsaḥ kurvann api na lipyate. 11.4

Cintayā jāyate duḥkhaṁ n'ānyath'eh'eti niścayī
Tayā hīnaḥ sukhī śāntaḥ sarvatra galit-sprhaḥ. 11.5

N'āhaṁ deho na me deho bodho'ham iti niścayī
Kaivalyam iva saṁprāpto na smaraty akṛtaṁ kṛtam. 11.6

Ā-brahma-stamba-paryantam aham ev'eti niścayī
Nirvikalpaḥ śuciḥ śāntaḥ prāpt'āprāpta-vinirvṛtaḥ. 11.7

Nān'āścaryam idaṁ viśvaṁ na kiñcid iti niścayī
Nirvāsanaḥ sphūrti-mātro na kiñcid iva śāmyati. 11.8

Janaka uvāca

Kāya-kṛty-āsahaḥ pūrvaṁ tato vāg-vistarāsahaḥ
Atha cintāsahas tasmād evam ev'āham āsthitaḥ. 12.1

Prīty-abhāvena śabdāder adṛśyatvena c'ātmanaḥ
Vikṣep'aikāgra-hṛdaya evam ev'āhaṁ āsthitaḥ. 12.2

Sam-ādhyās-ādi-vikṣiptau vyavahāraḥ samādhaye
Evaṁ vilokya niyamam evam ev'āham āsthitaḥ. 12.3 ???

Hey'opādeya-virahād evaṁ harṣa-viṣādayoḥ
Abhāvād adya he brahmann evam ev'āham āsthitaḥ. 12.4

Āśram'ānāśramaṁ dhyānaṁ cittas-vīkṛta-varjanam
Vikalpaṁ mama vīkṣya etair evam ev'āham āsthitaḥ. 12.5

Karm'ānuṣṭhānam ajñānād yath'aiv'oparamas tathā
Budhvā samyag idaṁ tattvam evam ev'āham āsthitaḥ. 12.6

Acintyaṁ cintyamāno'pi cint'ārūpaṁ bhajaty asau
Tyaktvā tad-bhāvanaṁ tasmād evam ev'āham āsthitaḥ. 12.7

Evam eva kṛtaṁ yena sa kṛt'ārtho bhaved asau
Evam eva svabhāvo yaḥ sa kṛt'ārtho bhaved asau. 12.8

Janaka uvāca

Akiñcana-bhavaṁ svāsthaṁ kaupīnatve'pi durlabham
Tyāg'ādāne vihāy'āsmād aham āse yathā-sukham. 13.1

Kutrā'pi khedaḥ kāyasya, jihvā kutrā'pi khedyate
Manaḥ kutrā'pi tat tyaktvā puruṣārthe sthitaḥ sukham. 13.2

Kṛtaṁ kim api n'aiva syād iti sañcintya tattvataḥ
Yadā yat karttum āyāti tat kṛtv'āse yathā-sukham. 13.3

Karma-naiṣkarmya-nirbandha-bhāvā deha-stha-yoginaḥ
Saṁyog'āyoga-virahād aham āse yathā-sukham. 13.4

Arth'ānarthau na me sthityā gatyā na śayanena vā
Tiṣṭhana gacchana svapan tasmād aham āse yathā-sukham. 13.5

Svapato n'āsti me hānaḥ siddhir yatnavato na vā
Nāś'ollāsau vihāy'āsmād aham āse yathā-sukham. 13.6

Sukh'ādi-rūpā niyamaṁ bhāveṣv ālokya bhūriśaḥ
Śubh'āśubhe vihāy'āsmād aham āse yathā-sukham. 13.7

Janaka uvāca

Prakṛtyā śūnya-citto yaḥ pramādād bhāva-bhāvanaḥ
Nidrito bodhita iva kṣīṇa-saṁsmaraṇo hi saḥ. 14.1

Kva dhanāni kva mitrāṇi kva me viṣaya-dasyavaḥ
Kva śāstraṁ kva ca vijñānaṁ yadā me galitā spṛhā. 14.2

Vijñāte sākṣi-puruṣe paramātmani c'eśvare
Nairāśye bandha-mokṣe ca na cintā muktaye mama. 14.3

Antar-vikalpa-śūnyasya bahiḥ sva-cchanda-cāriṇaḥ
Bhrāntasy'eva daśās tās tās tādṛśā eva jānate. 14.4

Aṣṭāvakra uvāca

Yathā-tath'opadeśena kṛt'ārthaḥ sattva-buddhimān
Ājīvam api jijñāsuḥ paras tatra vimuhyati. 15.1

Mokṣo viṣaya-vairasyaṁ bandho vaiṣayiko rasaḥ
Etāvad eva vijñānaṁ yath'ecchasi tathā kuru. 15.2

Vāgmi-prājña-mah'odyogaṁ janaṁ mūka-jaḍ'ālasam
Karoti tattva-bodho'yam atas tyakto bubhukṣabhiḥ. 15.3

Na tvaṁ deho na te deho bhoktā karttā na vā bhavān
Cid-rūpo'si sadā sākṣī nirapekṣaḥ sukhaṁ cara. 15.4

Rāga-dveṣau mano-dharmau na manas te kadācana
Nirvikalpo'si bodh'ātmā nirvikāraḥ sukhaṁ cara. 15.5

Sarva-bhūteṣu c'ātmānaṁ sarva-bhūtāni c'ātmani
Vijñāya nirahaṁ-kāro nirmamas tvaṁ sukhī bhava. 15.6

Viṣvaṁ sphurati yatr'edaṁ taraṅgā iva sāgare
Tat tvam eva na sandehaś cin-mūrte vijvaro bhava. 15.7

Śraddhasva tāta śraddhasva n'ātra mohaṁ kuruṣva bhoḥ
Jñāna-svarūpo bhagavān ātmā tvaṁ prakṛteḥ paraḥ. 15.8

Guṇaiḥ saṁveṣṭito dehas tiṣṭhaty āyāti yāti ca
Ātmā na gantā n'āgantā kim enam anuśocasi. 15.9

Dehas tiṣṭhatu kalp'āntaṁ gacchatv ady'aiva vā punaḥ
Kva vṛddhiḥ kva ca vā hānis tava cin-mātra-rūpiṇaḥ. 15.10

Tvayy ananta-mah'āmbhodhau viśva-vīciḥ sva-bhāvataḥ
Udetu vāstam āyātu na te vṛddhir na vā kṣatiḥ. 15.11

Tāta cin-mātra-rūpo'si na te bhinnam idaṁ jagad
Ataḥ kasya kathaṁ kutra heyopādeya-kalpanā. 15.12

Ekasminn avyaye śānte cid-ākāśe'male tvayi
Kuto janma kutaḥ karma kuto'haṁkāra eva ca. 15.13

Yat tvaṁ paśyasi tatr'aikas tvam eva prabhāsase
Kiṁ pṛthak bhāsate svarṇāt kaṭak'āṅgada-nūpuram. 15.14

Ayaṁ so' ham ayam n'āhaṁ vibhāgam iti santyaja
Sarvam ātme'ti niścitya niḥsaṅkalpaḥ sukhī bhava. 15.15

Tav'aiv'ājñānato viśvaṁ tvam ekaḥ param-ārthataḥ
Tvatto'nyo n'āsti saṁsārī n'āsaṁsārī ca kaścana. 15.16

Bhrānti-mātram idaṁ viśvaṁ na kiñcid iti niścayī
Nirvāsanaḥ sphūrti-mātro na kiñcid iva śāmyati. 15.17

Eka eva bhav'āmbhodhāv āsīd asti bhaviṣyati
Na te bandho'sti mokṣo vā kṛta-kṛtyaḥ sukhaṁ cara. 15.18

Mā saṅkalpa-vikalpābhyāṁ cittaṁ kṣobhaya cin-maya
Upaśāmya sukhaṁ tiṣṭha sv'ātmany ānanda-vigrahe. 15.19

Tyaj'aiva dhyānaṁ sarvatra mā kiñcid hṛdi dhāraya
Ātmā tvaṁ mukta ev'āsi kiṁ vimṛśya kariṣyasi. 15.20

Aṣṭāvakra uvāca

Ācakṣva śṛṇu vā tāta nānā-śāstrāṇy-anekaśaḥ
Tathā'pi na tava svāsthyaṁ sarva-vismaraṇād ṛte. 16.1

Bhogaṁ karma samādhiṁ vā kuru vijña tathā'pi te
Cittaṁ nirasta-sarv'āśam aty'arthaṁ rocayiṣyati. 16.2

Āyāsāt sakalo duḥkhī n'ainaṁ jānāti kaścana
Anen'aiv'opadeśena dhanyaḥ prāpnoti nirvṛtim. 16.3

Vyāpāre khidyate yas tu nimeṣ'onmeṣayor api
Tasy'ālasya dhurīṇasya sukhaṁ n'anyasya kasyacit. 16.4

Idaṁ kṛtam idaṁ ne'ti dvandvair muktaṁ yadā manaḥ
Dharm'ārtha-kāma-mokṣeṣu nirapekṣaṁ tadā bhavet. 16.5

Virakto viṣaya-dveṣṭā rāgī viṣaya-lolupaḥ
Graha-mokṣa-vihīnas tu na virakto na rāgavān. 16.6

Hey'opādeyatā tāvat saṁsāra-viṭap'āṅkuraḥ
Spṛhā jīvati yāvad vai nirvicāradaśāspadam. 16.7

Pravṛttau jāyate rāgo nirvṛttau dveṣa eva hi
Nirdvandvo bālavad dhīmān evam eva vyava-sthitaḥ. 16.8

Hātum icchati saṁsāraṁ rāgī duḥkha-jihāsayā
Vīta-rāgo hi nirduḥkhas tasminn api na khedyati. 16.9

Yasy'ābhimāno mokṣe'pi dehe'pi mamatā tathā
Na ca jñānī na vā yogī kevalaṁ duḥkhabhāg asau. 16.10

Haro yady upadeṣṭā te hariḥ kamala-jo'pi vā
Tathā'pi na tava svāthyaṁ sarva-vismaraṇād ṛte. 16.11

Aṣṭāvakra uvāca

Tena jñāna-phalaṁ prāptaṁ yog'ābhyāsa-phalaṁ tathā
Tṛptaḥ svacch'endriyo nityam ekakī ramate tu yaḥ. 17.1

Na kadācij jagaty asmin tattva-jñā hanta khidyati
Yata ekena ten'edaṁ pūrṇaṁ brahm'āṇḍa-maṇḍalam. 17.2

Na jātu viṣayāḥ ke'pi sv'ārāmaṁ harṣayanty amī
Sallakī-pallava-prītam iv'ebhaṁ nimba-pallavāḥ. 17.3

Yas tu bhogeṣu bhukteṣu na bhavaty adhivāsitā
Abhukteṣu nirākāṅkṣī tadṛśo bhava-durlabhaḥ. 17.4

Bubhukṣur iha saṁsāre mumukṣur api dṛśyate
Bhoga-mokṣa-nirākāṅkṣī viralo hi mahāśāyaḥ. 17.5

Dharm'ārtha-kāma-mokṣeṣu jīvite maraṇe tathā
Kasy'āpy udāra-cittasya hey'opādeyatā na hi. 17.6

Vāñchā na viśva-vilaye na dveṣas tasya ca sthitau
Yathā jīvikayā tasmād dhanya āste yathā sukhaṁ. 17.7

Kṛt'ārtho'nena jñānen'ety'evaṁ galita-dhīḥ kṛtī
Paśyan śṛṇvan spṛśan jighrann aśnann aste yathā sukhaṁ. 17.8

Śūnyā dṛṣṭir vṛthā ceṣṭā vikalān'īndriyāṇi ca
Na spṛhā na viraktir vā kṣīṇa-saṁsāra-sāgare. 17.9

Na jagarti na nidrāti n'onmīlati na mīlati
Aho para-daśā kvā'pi vartate mukta-cetasaḥ. 17.10

Sarvatra dṛśyate sva-sthaḥ sarvatra vimal'āśayaḥ
Samasta-vāsanā mukto muktaḥ sarvatra rājate. 17.11

Paśyan śṛṇvan spṛśan jighrann aśnan gṛhṇan vadanvrajan
Īhit'ānīhitair mukto mukta evaṁ mah'āśayaḥ. 17.12

Na nindati na ca stauti na hṛṣyati na kupyati
Na dadāti na gṛhṇāti muktaḥ sarvatra nirasaḥ. 17.13

S'ānurāgāṁ striyaṁ dṛśṭvā mṛtyuṁ vā samupasthitam
Avihvala-manāḥ sva-stho mukta eva mah'āśayaḥ. 17.14

Sukhe duḥkhe nare nāryāṁ sampatsu vipatsu ca
Viśeṣo n'aiva dhīrasya sarvatra sama-darśinaḥ. 17.15

Na hiṁsā n'aiva kāruṇyaṁ n'auddhatyaṁ na ca dīnatā
N'āścaryaṁ n'aiva ca kṣobhaḥ kṣīṇa-saṁsaraṇe nare. 17.16

Na mukto viṣaya-dveṣṭā na vā viṣaya-lolupaḥ
Asaṁsakta-manā nityaṁ prāpt'āprāptam upāśnute. 17.17

Samādhān'āsamādhāna-hit'āhita-vikalpanāḥ
Śūnya-citto na jānāti kaivalyam iva saṁsthitaḥ. 17.18

Nirmamo nirahaṅ-kāro na kiñcid iti niścitaḥ
Antar-galita-sarv'āśaḥ kuvann api karoti na. 17.19

Manaḥ-prakāśa-sammoha-svapna-jāḍya-vivarjitaḥ
Daśāṁ kām api saṁprāpto bhaved galita-mānasaḥ. 17.20

Aṣṭāvakra uvāca

Yasya bodhodaye tāvat svapnavad bhavati bhramaḥ
Tasmai sukh'aika-rūpāya namaḥ śāntāya tejase. 18.1

Arjayitv'ākhilān arthān bhogān āpnoti puṣkalān
Na hi sarva-parityājam antareṇa sukhī bhavet. 18.2

Karttavya-duḥkha-mārtaṇḍa-jvālād agdh'āntar'ātmanaḥ
Kutaḥ praśama-pīyūṣa-dhārāsāram ṛte sukham. 18.3

Bhavo'yaṁ bhāvanā-mātro na kiñcit param-arthataḥ
N'āsty abhāvaḥ sva-bhāvanāṁ bhāv'ābhāva-vibhāvinām. 18.4

Na dūraṁ na ca saṅkocāl labdham ev'ātmanaḥ padam
Nirvikalpaṁ nirāyāsaṁ nirvikāraṁ nirañjanam. 18.5

Vyāmoha-mātra-viratau svarūp'ādāna-mātrataḥ
Vīta'śokā virājante nirāvaraṇa-dṛṣṭayaḥ. 18.6

Samastaṁ kalpanā-mātram ātmā muktaḥ sanātanaḥ
Iti vijñāya dhīro hi kim abhyasyati bālavat. 18.7

Ātmā brahme'ti niścitya bhāv'ābhāvau ca kalpitau
Niṣkāmaḥ kiṁ vijānāti kiṁ brūte ca karoti kiṁ. 18.8

Ayaṁ so'ham ayaṁ n'āham iti kṣīṇā vikalpanā
Sarvam ātme'ti niścitya tūṣṇīm-bhūtasya yoginaḥ. 18.9

Na vikṣepo na c'aikāgryaṁ n'ātibodho na mūḍhatā
Na sukhaṁ na ca vā duḥkham upaśāntasya yoginaḥ. 18.10

Svārājye bhaikṣa-vṛttau ca lābh'ālābhe jane vane
Nirvikalpa-svabhāvasya na viṣeso'sti yoginaḥ. 18.11

Kva dharmaḥ kva ca vā kāmaḥ kva c'ārthaḥ kva vivekitā
Idaṁ kṛtam idaṁ ne'ti dvandvair muktasya yoginaḥ. 18.12

Kṛtyaṁ kim api n'aiv'āsti na kā'pi hṛdi rañjanā
Yathā-jīvanam ev'eha jīvan-muktasya yoginaḥ. 18.13

Kva mohaḥ kva ca vā viśvaṁ kva tad dhyānaṁ kva muktatā
Sarva-saṅkalpa-sīmāyāṁ viśrāntasya mah'ātmanaḥ. 18.14

Yena viśvam idaṁ dṛṣṭaṁ sa n'āstī'ti karotu vai
Nirvāsanaḥ kiṁ kurute paśyann api na paśyati. 18.15

Yena dṛṣṭaṁ paraṁ brahma so'haṁ brahme'ti cintayet
Kiṁ cintayati niścinto dvitīyaṁ yo na paśyati. 18.16

Dṛṣṭo yen'ātma-vikṣepo nirodhaṁ kurute tv'asau
Udāras tu na vikṣiptaḥ sādhy'ābhāvāt karoti kim. 18.17

Dhīro loka-viparyasto varttamāno'pi lokavat
No samādhiṁ na vikṣepaṁ na lopaṁ svasya paśyati. 18.18

Bhāv'ābhāva-vihīno yas tṛpto nirvāsano budhaḥ
N'aiva kiñcit kṛtaṁ tena loka-dṛṣṭyā vikurvatā. 18.19

Pravṛttau vā nirvṛttau vā n'aiva dhīrasya durgrahaḥ
Yadā yatkarttum āyāti tatkṛtvā tiṣṭhataḥ sukham. 18.20

Nirvāsano nirālambaḥ svacchando mukta-bandhanaḥ
Kṣiptaḥ saṁskāra-vātena ceṣṭate śuṣka-parṇavat. 18.21

Asaṁsārasya tu kvā'pi na harṣo na viṣāditā
Sa śītalaha-manā nityaṁ videha iva rājaye. 18.22

Kutrā'pi na jihās'āsti nāśo vā'pi na kutracit
Ātm'ārāmasya dhīrasya śītal'ācchatar'ātmanaḥ. 18.23

Prakṛtyā śūnya-cittasya kurvato'sya yad-ṛcchayā
Prākṛtasy'eva dhīrasya na māno n'āvamānatā. 18.24

Kṛtaṁ dehena karm'edaṁ na mayā śuddha-rūpiṇaḥ
Iti cint'ānurodhī yaḥ kurvann api karoti na. 18.25

Atad-vādī'va kurute na bhaved api bāliśaḥ
Jīvan-muktaḥ sukhī śrīmān saṁsarann api śobhate. 18.26

Nānā-vicāra-suśrānto dhīro viśrāntim āgataḥ
Na kalpate na jānāti na śṛṇoti na paśyati. 18.27

Asamādher avikṣepān na mumukṣur na c'etaraḥ
Niścitya kalpitaṁ paśyan brahm'aiv'āste mahāśayaḥ. 18.28

Yasy'āntaḥ syād ahaṅkāro na karoti karoti saḥ
Nirahaṅkāra-dhīreṇa na kiñcid akṛtaṁ kṛtam. 18.29

N'odvignaṁ na ca santuṣṭam akarttṛ spanda-varjitam
Nirāśaṁ gata-sandehaṁ cittaṁ muktasya rājate. 18.30

Nirdhyātuṁ ceṣṭituṁ vā'pi yac cittaṁ na pravarttate
Nirnimittam idaṁ kin tu nirdhyāyeti viceṣṭate. 18.31

Tattvaṁ yath'ārtham ākarṇya mandaḥ prāpnoti mūḍhatām
Atha v'āyāti saṅkocam amūḍhaḥ ko'pi mūḍhavat. 18.32

Ek'āgratā nirodho vā mūḍhair abhyasyate bhṛśam
Dhīrāḥ kṛtyaṁ na paśyanti suptavat sva-pade sthitāḥ. 18.33

Aprayatnāt prayatnād vā mūḍho n'āpnoti nirvṛtim
Tattva-niścaya-mātreṇa prājñno bhavati nirvṛtaḥ. 18.34

uddhaṁ buddhaṁ priyaṁ pūrṇaṁ niṣprapañcaṁ nirāmayam
Ātmānaṁ taṁ na jānanti tatr'ābhyāsa-parā janāḥ. 18.35

N'āpnoti karmaṇā mokṣaṁ vimūḍho'bhyāsa-rūpiṇā
Dhanyo vijñāna-mātreṇa muktas tiṣṭhaty avikriyaḥ. 18.36

Mūḍho n'āpnoti tad brahma yato bhavitum icchati
Anicchann api dhīro hi para-brahma-svarūpa-bhāk. 18.37

Nirādhārā grahavya-grā mūḍhāḥ saṁsāra-poṣakāḥ
Etasy'ānartha-mūlasya mūla-cchedaḥ kṛto budhaiḥ. 18.38

Na śāntiṁ labhate mūḍho yataḥ śamitum icchati
Dhīras tattvaṁ viniścitya sarvadā śānta-mānasaḥ. 18.39

Kv'ātmano darśanaṁ tasya yad dṛṣṭam avalambate
Dhīrās taṁ taṁ na paśyanti paśyanty ātmānam avyayam. 19.40

Kva nirodho vimūḍhasya yo nirbandhaṁ karoti vai
Sv'ārāmasy'aiva dhīrasya sarvadā'sāv akṛtrimaḥ. 18.41

Bhāvasya bhāvakaḥ kaścin na kiñcid bhāvako'paraḥ
Ubhay'ābhāvakaḥ kaścid evam eva nirākulaḥ. 18.42

Śuddham advayam ātmānaṁ bhāvayanti ku-buddhayaḥ
Na tu jānanti saṁmohād yāvaj-jīvam anirvṛtāḥ. 18.43

Mumukṣor buddhir ālambam antareṇa na vidyate
Nirālamb'aiva niṣkāmā buddhir muktasya sarvadā. 18.44

Viṣaya-dvīpino vīkṣya cakitāḥ śaraṇ'ārthinaḥ
Viśanti jhaṭiti kroḍaṁ nirodh'aikāgra-siddhaye. 18.45

Nirvāsanaṁ hariṁ dṛṣṭvā tūṣṇīṁ viṣaya-dantinaḥ
Palāyante na śaktās te sevante kṛta-cāṭavaḥ. 18.46

Na mukti-kārikāṁ dhatte niḥśaṅko yukta-mānasaḥ
Paśyan śṛṇvan spṛśan jighrann aśnann āste yathā-sukham. 18.47

Vastu-śravaṇa-mātreṇa śuddha-buddhir nirākulaḥ
N'aiv'ācāram-anācāram audāsyaṁ vā prapaśyati. 18.48

Yadā yat-karttum āyāti tadā tat-kurute ṛjuḥ
ubhaṁ vā'py aśubhaṁ vā'pi tasya ceṣṭā hi bālavat. 18.49

Svā-tantryāt sukham āpnoti svā-tantryāl labhate param
Svā-tantryān nirvṛtiṁ gacchet svā-tantryāt paramaṁ padam. 18.50

Akarttṛtvam abhoktṛtvaṁ sv'ātmano manyate yadā
Tadā kṣīṇā bhavanty eva samastāś citta-vṛttayaḥ. 18.51

Ucchṛṅkhalā'py akṛtikā sthitir dhīrasya rājate
Na tu saspṛha-cittasya śāntir mūḍhasya kṛtrimā. 18.52

Vilasanti mahābhogair viśanti giri-gahvarān
Nirasta-kalpanā dhīrā abaddhā mukta-buddhayaḥ. 18.53

Śrotriyaṁ devatāṁ tīrtham aṅganāṁ bhūpatiṁ priyam
Dṛṣṭvā sampūjya dhīrasya na kā'pi hṛdi vāsanā. 18.54

Bhṛtyaiḥ putraiḥ kalatraiś ca dauhitraiś cā'pi gotri-jaiḥ
Vihasya dhik-kṛto yogī na yāti vikṛtiṁ manāk. 18.55

Santuṣṭo'pi na santuṣṭaḥ khinno'pi na ca khidyate
Tasy'āścarya-daśāṁ tāṁ tāṁ tādṛśā eva jānate. 18.56

Kartavyatai'va saṁsāro na tāṁ paśyanti sūrayaḥ
ūnyākārā nirākārā nirvikārā nirāmayāḥ. 18.57

Akurvann api saṁkṣobhād vyagraḥ sarvatra mūḍhadhīḥ
Kurvann api tu kṛtyāni kuśalo hi nirākulaḥ. 18.58

Sukham āste sukhaṁ śete sukham āyāti yāti ca
Sukhaṁ vakti sukhaṁ buṅkte vyavahāre'pi śāntadhīḥ. 18.59

Svabhāvād yasya n'aiv'ārtir lokavad vyavahāriṇaḥ
Mahā-hrada iv'ākṣobhyo gata-kleśaḥ suśobhate. 18.60

Nivṛttir api mūḍhasya pravṛttir upajāyate
Pravṛttir api dhīrasya nivṛtti-phalam āginī. 18.61

Parigraheṣu vairāgyaṁ prāyo mūḍhasya dṛśyate
Dehe vigalit'āśasya kva rāgaḥ kva virāgatā. 18.62

Bhāvanā'bhāvanā-saktā dṛṣṭir mūḍhasya sarvadā
Bhāvya-bhāvayā sā tu svasthasy'ādṛṣṭi-rūpiṇī. 18.63

Sarv'ārambheṣu niṣkāmo yaś cared bālavan muniḥ
Na lepas tasya śuddhasya kriyamāṇo'pi karmaṇi. 18.64

Sa eva dhanya ātma-jñaḥ sarva-bhāveṣu yaḥ samaḥ
Paśyan śṛṇvan spṛśan jighrann aśnan nistarṣa-mānasaḥ. 18.65

Kva saṁsāraḥ kva c'ābhāsaḥ kva sādhyaṁ kva ca sādhanam
Ākāśa-sthe'va dhīrasya nirvikalpasya sarvadā. 18.66

Sa jayaty artha-sanyāsī pūrṇa-svarasa-vigrahaḥ
Akṛtrimo'navacchinne samādhir yasya vartate. 18.67

Bahun'ātra kim uktena jñāta-tattvo mahāśayaḥ
Bhoga-mokṣa-nirākāṁkṣī sadā sarvatra nīrasaḥ. 18.68

Mahad-ādi jagad-dvaitaṁ nāma-mātra-vijṛmbhitam
Vihāya śuddha-bodhasya kiṁ kṛtyam avaśiṣyate. 18.69

Bhrama-bhṛtam idaṁ sarvaṁ kiñcin n'āstī'ti niścayī
Alakṣya-sphūraṇaḥ śuddhaḥ svabhāven'aiva śāmyati. 18.70

Śuddha-sphuraṇa-rūpasya dṛśya-bhāvam apaśyataḥ
Kva vidhiḥ kva vairāgyaṁ kva tyāgaḥ kva śamo'pi vā. 18.71

Sphurato'nanta-rūpeṇa prakṛtiṁ ca na paśyataḥ
Kva bandhaḥ kva ca vā mokṣaḥ kva harṣaḥ kva viṣāditā. 18.72

Buddhi-paryanta-saṁsāre māyā-mātraṁ vivartate
Nirmamo nirahaṅkāro niṣkāmaḥ śobhate budhaḥ. 18.73

Akṣayaṁ gata-santāpam ātmānaṁ paśyato muneḥ
Kva vidyā ca kva vā viśvaṁ kva deho'haṁ mame'ti vā. 18.74

Nirodh'ādīni karmāṇi jahāti jaḍdhīr yadi
Mano-rathān pralāpāṁś ca kartum āpnoty atatkṣaṇāt. 18.75

Mandaḥ śrutvā'pi tad-vastu na jahāti vimūḍhatām
Nirvikalpo bahir-yatnād antar-viṣaya-lālasaḥ. 18.76

Jñānād galita-karmā yo loka-dṛṣṭyā'pi karma-kṛt
N'āpnoty avasaraṁ karmaṁ vaktum iva na kiñcana. 18. 77

Kva tamaḥ kva prakāśo vā hānaṁ kva ca na kiñcana
Nirvikārasya dhīrasya nirātaṅkasya sarvadā. 18.78

Kva dhairyaṁ kva vivekitvaṁ kva nirātaṅkatā'pi vā
Anirvācya-svabhāvasya niḥsvabhāvasya yoginaḥ. 18.79

Na svargo nai'va narako jīvan-muktir na cai'va hi
Bahunā'tra kim uktena yoga-dṛṣṭyā na kiñcana. 18.80

Nai'va prārthayate lābhaṁ n'ālābhen'ānuśocati
Dhīrasya śītalaṁ cittam amṛtenai'va pūritam. 18.81

Na śāntaṁ stauti niṣkāmo na duṣṭam api nindati
Sama-duḥkha-sukhas tṛptaḥ kiñcit kṛtyaṁ na paśyati. 18.82

Dhīro na dveṣṭi saṁsāram ātmānaṁ na didṛkṣati
Harṣ'āmarṣa-vinirmukto na mṛto na ca jīvati. 18.83

Niḥsnehaḥ putra-dār'ādau niṣkāmo viṣayeṣu ca
Niścantaḥ svaśarīre'pi nirāśaḥ śobhate budhaḥ. 18.84

Tuṣṭiḥ sarvatra dhīrasya yathā-patita-vartinaḥ
Svacchandaṁ carato deśān yatr'āstamita-śāyinaḥ. 18.85

Patat'ūdetu vā deho n'āsya cintā mah'ātmanaḥ
Svabhāva-bhūmi-viśrānti-vismṛt'āśeṣa-saṁsṛteḥ. 18.86

Akiñcanaḥ kāma-cāro nirdvandvaś chinna-saṁśayaḥ
Asaktaḥ sarva-bhāveṣu kevalo ramate budhaḥ. 18.87

Nirmamaḥ śobhate dhīraḥ sama-loṣṭ'āśma-kāñcanaḥ
Subhinna-hṛdaya-granthir vinirdhūta-rajas-tamaḥ. 18.88

Sarvatr'ānavadhānasya na kiñcid vāsanā hṛdi
Mukt'ātmano vitṛptasya tulanā kena jāyate. 18.89

Jānann api na jānāti paśyann api na paśyati
Bruvann api na ca brūte ko'nyo nirvāsanād ṛte. 18.90

Bhikṣur vā bhūpatir vā'pi yo niṣkāmaḥ sa śobhate
Bhāveṣu galitā yasya śobhan'āśobhanā matiḥ. 18.91

Kva svācchandyaṁ kva saṅkocaḥ kva vā tattva-viniścayaḥ
Nirvyāj'ārjava-bhūtasya carit'ārthasya yoginaḥ. 18.92

Ātma-viśrānti-tṛptena nirāśena gat'ārtinā
Antar yad anubhūyeta tat kathaṁ kasya kathyate. 18.93

Supto'pi na suṣuptau ca svapne'pi śayito na ca
Jāgare'pi na jāgarti dhīras tṛptaḥ pade pade. 18.94

Jñaḥ sacinto'pi niścintaḥ sendriyo'pi nirindriyaḥ
Subuddhir api nirbuddhiḥ sāhaṅkāro'nahaṅkṛtiḥ. 18.95

Na sukhī na ca vā duḥkhī na virakto na saṅgavān
Na mumukṣur na vā muktā na kiñcinn na ca kiñcana. 18.96

Vikṣepe'pi na vikṣiptaḥ samādhau na samādhimān
Jāḍye'pi na jaḍo dhanyaḥ pāṇḍatye'pi na paṇḍitaḥ. 18.97

Mukto yathā-sthiti-svasthaḥ kṛta-kartavya-nirvṛtaḥ
Samaḥ sarvatra vaitṛṣṇyān na smaraty akṛtaṁ kṛtam. 18.98

Na prīyate vandyamāno nindyamāno na kupyati
N'aiv'odvijati maraṇe jīvane n'ābhinandati. 18.99

Na dhāvati jan'ākīrṇaṁ n'āraṇyam upaśānta-dhīḥ
Yathā-tathā yatra-tatra sama ev'āvatiṣṭhate. 18.100

Janaka uvāca

Tattva-vijñāna-sandaṁśam ādāya hṛdayodarāt
Nānā-vidha-parāmarśa-śaly'oddhāraḥ kṛto mayā. 19.1

Kva dharmaḥ kva ca vā kāmaḥ kva c'ārthaḥ kva vivekitā
Kva dvaitaṁ kva ca vā'dvaitaṁ svamahimni sthitasya me. 19.2

Kva bhūtaṁ kva bhaviṣyad vā vartamānam api kva vā
Kva deśaḥ kva ca vā nityaṁ svamahimni sthitasya me. 19.3

Kva c'ātmā kva ca vā'nātmā kva śubhaṁ kvā'subhaṁ yathā
Kva cintā kva ca vā'cintā svamahimni sthitasya me. 19.4

Kva svapnaḥ kva suṣuptir vā kva ca jāgaraṇaṁ tathā
Kva turiyaṁ bhayaṁ vā'pi svamahimni sthitasya me. 19.5

Kva dūraṁ kva samīpaṁ vā bahyaṁ kvā'bhyantaraṁ kva vā
Kva sthūlaṁ kva ca vā sūkṣmaṁ svamahimni sthitasya me. 19.6

Kva mṛtyur-jīvitaṁ vā kva lokāḥ kvā'sya kva laukikam
Kva layaḥ kva samādhir vā svamahimni sthitasya me. 19.7

Alaṁ tri-varga-kathayā yogasya kathayā'py alam
Alaṁ vijñāna-kathayā viśrāntasya mam'ātmani. 19.8

Janaka uvāca

Kva bhūtāni kva deho vā kv'endriyāṇi kva vā manaḥ
Kva śūnyaṁ kva ca nairāśyaṁ mat-svarūpe nirañjane. 20.1

Kva śāstraṁ kv'ātma-vijñānaṁ kva vā nirviṣayaṁ manaḥ
Kva tṛptiḥ kva vitṛṣṇatvaṁ gata-dvandvasya me sadā. 20.2

Kva vidyā kva ca vā'vidyā kvā'haṁ kv'edaṁ mama kva vā
Kva bandhaḥ kva ca vā mokṣaḥ svarūpasya kva rūpitā. 20.3

Kva prārabdhāni karmāṇi jīvan-muktir api kva vā
Kva tad videha-kaivalyaṁ nirviśeṣasya sarvadā. 20.4

Kva kartā kva ca vā bhoktā niṣkriyaṁ sphuraṇaṁ kva vā
Kvā'parokṣaṁ phalaṁ vā kva niḥsvabhāvasya me sadā. 20.5

Kva lokaṁ kva mumukṣur vā kva yogī jñānavān kva vā
Kva baddhaḥ kva ca vā muktaḥ sva-svarūpe'ham advaye. 20.6

Kva sṛṣṭiḥ kva ca saṁhāraḥ kva sādhyaṁ kva ca sādhanam
Kva sādhakaḥ kva siddhir vā svasvarūpe'ham advaye. 20.7

Kva pramātā pramāṇaṁ vā kva prameyaṁ kva ca pramā
Kva kiñcit kva na kiñcid vā sarvadā vimalasya me. 20.8

Kva vikṣepaḥ kva c'aikagryaṁ kva nirbodhaḥ kva mūḍhatā
Kva harṣaḥ kva viṣādo vā sarvadā niṣkriyasya me. 20.9

Kva c'aiṣa vyavahāro vā kva ca sā param'ārthatā
Kva sukhaṁ kva ca vā dukhaṁ nirvimarśasya me sadā. 20.10

Kva māyā kva ca saṁsāraḥ kva prītir viratiḥ kva vā
Kva jīvaḥ kva ca tad-brahma sarvadā vimalasya me. 20.11

Kva pravṛttir nirvṛttir vā kva muktiḥ kva ca bandhanam
Kūṭastha-nirvibhāgasya svasthasya mama sarvadā. 20.12

Kv'opadeśaḥ kva vā śāstraṁ kva śiṣyaḥ kva ca vā guruḥ
Kva c'āsti puruṣ'ārtho vā nirupādheḥ śivasya me. 20.13

Kva c'āsti kva ca vā n'āsti kv'āsti c'aikaṁ kva ca dvayam
Bahun'ātra kim uktena kiñcin n'ottiṣṭhate mama. 20.14

Ashtavakra Gita

English translation by John Richards (2nd. version)

Janaka

How is one to acquire knowledge? How is one to attain liberation? And how is one to reach dispassion? Tell me this, sir. 1.1

Ashtavakra

If you are seeking liberation, my son, avoid the objects of the senses like poison, and cultivate tolerance, sincerity, compassion, contentment and truthfulness as the antidote. 1.2

You do not consist of any of the elements - ear th, water, fire, air or even ether. To be liberated, know yourself as consisting of consciousness, the witness of these . 1.3

If only you will remain resting in consciousness, seeing yourself as distinct from the body, then even now you will become happy, peaceful and free from bonds. 1.4

You do not belong to the brahmin or any other caste, you are not at any stage, nor are you anything that the eye can see. You are unattached and formless, the witness of everything - so be happy. 1.5

Righteousness and unrighteousness, pleasure and pain are purely of the mind and are no concern of yours. You are neither the doer nor the reaper of the consequences, so you are always free. 1.6

You are the one witness of everything, and are always completely free. The cause of your bondage is that you see the witness as something other than this. 1.7

Since you have been bitten by the black snake, the opinion about yourself that "I am the doer", drink the antidote of faith in the fact that "I am not the doer", and be happy. 1.8

Burn down the forest of ignorance with the fire of the understanding that "I am the one pure awareness", and be happy and free from distress.
1.9

That in which all this appears - imagined like the snake in a rope, that joy, supreme joy and awareness is what you are, so be happy. 1.10

If one thinks of oneself as free, one is free, and if one thinks of oneself as bound, one is bound. Here this saying is true, "Thinking makes it so". 1.11

Your real nature is as the one perfect, free, and actionless consciousness, the all-pervading witness - unattached to anything, desireless and at peace. It is from illusion that you seem to be involved in samsara. 1.12

Meditate on yourself as motionless awareness, free from any dualism, giving up the mistaken idea that you are just a derivative consciousness, or anything external or internal. 1.13

You have long been trapped in the snare of identification with the body. Sever it with the knife of knowledge that "I am awareness", and be happy, my son. 1.14

You are really unbound and actionless, self-illuminating and spotless already. The cause of your bondage is that you are still resorting to stilling the mind. 1.15

All of this is really filled by you and strung out in you, for what you consist of is pure awareness - so don't be small minded. 1.16

You are unconditioned and changeless, formless and immovable, unfathomable awareness and unperturbable, so hold to nothing but consciousness. 1.17

Recognise that the apparent is unreal, while the unmanifest is abiding. Through this initiation into truth you will escape falling into unreality again. 1.18

Just as a mirror exists everywhere both within and apart from its reflected images, so the Supreme Lord exists everywhere within and apart from this body. 1.19

Just as one and the same all-pervading space exists within and without a jar, so the eternal, everlasting God exists in the totality of things. 1.20

Janaka

Truly I am spotless and at peace, the awareness beyond natural causality. All this time I have been afflicted by delusion. 2.1

As I alone give light to this body, so I do to the world. As a result the whole world is mine, or alternatively nothing is. 2.2

So now that I have abandoned the body and everything else, by good fortune my true self becomes apparent. 2.3

Waves, foam and bubbles do not differ from water. In the same way, all this which has emanated from oneself, is no other than oneself. 2.4

When you analyse it, cloth is found to be just thread. In the same way, when all this is analysed it is found to be no other than oneself. 2.5

The sugar produced from the juice of the sugarcane is permeated throughout with the same taste. In the same way, all this, produced out of me, is completely permeated with myself. 2.6

From ignorance of oneself, the world appears, and by knowledge of oneself it appears no longer. From ignorance of the rope it appears to be a snake, and by knowledge of it it does so no longer. 2.7

Shining is my essential nature, and I am nothing other than that. When the world shines forth, it is only me that is shining forth. 2.8

All this appears in me imagined due to ignorance, just as a snake appears in the rope, the mirage of water in the sunlight, and silver in mother of pearl. 2.9

All this, which has originated out of me, is resolved back into me too, like a jug back into clay, a wave into water, and a bracelet into gold. 2.10

How wonderful I am! Glory to me, for whom there is no destruction, remaining even beyond the destruction of the world from Brahma down to the last clump of grass. 2.11

How wonderful I am! Glory to me, solitary even though with a body, neither going or coming anywhere, I who abide forever, filling all that is. 2.12

How wonderful I am! Glory to me! There is no one so clever as me! I who have borne all that is forever, without even touching it with my body! 2.13

How wonderful I am! Glory to me! I who possess nothing at all, or alternatively possess everything that speech and mind can refer to. 2.14

Knowledge, what is to be known, and the knower - these three do not exist in reality. I am the spotless reality in which they appear because of ignorance. 2.15

Truly dualism is the root of suffering. There is no other remedy for it than the realisation that all this that we see is unreal, and that I am the one stainless reality, consisting of consciousness. 2.16

I am pure awareness though through ignorance I have imagined myself to have additional attributes. By continually reflecting like this, my dwelling place is in the Unimagined. 2.17

For me here is neither bondage nor liberation. The illusion has lost its basis and ceased. Truly all this exists in me, though ultimately it does not even exist in me. 2.18

Recognising that all this and my body too are nothing, while my true self is nothing but pure consciousness, what is there left for the imagination to work on now? 2.19

The body, heaven and hell, bondage and liberation, and fear too, all this is pure imagination. What is there left to do for me whose very

nature is consciousness? 2.20

I do not even see dualism in a crowd of people, so what do I gain if it is replaced by a desert? 2.21

I am not the body, nor is the body mine. I am not a living being. I am consciousness. It was my thirst for living that was my bondage. 2.22
Truly it is in the infinite ocean of myself, that, stimulated by the colourful waves of the world, everything suddenly arises in the wind of consciousness. 2.23

In the infinite ocean of myself, the wind of thought subsides, and world boat of the living being trader is wrecked by lack of goods. 2.24

How wonderful it is that in the lnfinite ocean of myself the waves of living beings arise, collide, play and disappear, in accordance with their nature. 2.25

Ashtavakra

Knowing yourself as truly one and indestructible, how could a wise man possessing self-knowledge like you feel any pleasure in acquiring wealth? 3.1

Truly, when one does not know oneself, one takes pleasure in the objects of mistaken perception, just as greed arises for the mistaken silver in one who does not know mother of pearl for what it is. 3.2

All this wells up like waves in the sea. Recognising, "I am That", why run around like someone in need? 3.3

After hearing of oneself as pure consciousness and the supremely beautiful, is one to go on lusting after sordid sexual objects? 3.4

When the sage has realised that he himself is in all beings, and all beings are in him, it is astonishing that the sense of individuality should be able to continue. 3.5

It is astonishing that a man who has reached the supreme non-dual state and is intent on the benefits of liberation should still be subject to lust and in bondage to sexual activity. 3.6

It is astonishing that one already very debilitated, and knowing very well that its arousal is the enemy of knowledge should still hanker after sensuality, even when approaching his last days. 3.7

It is astonishing that one who is unattached to the things of this world
or the next, who discriminates between the permanent and the
impermanent, and who longs for liberation, should still be afraid of
liberation. 3.8

Whether feted or tormented, the wise man is always aware of his supreme
self-nature and is neither pleased nor disappointed. 3.9

The great souled person sees even his own body in action as if it were
some-one else's, so how should he be disturbed by praise or blame? 3.10

Seeing this world as pure illusion, and devoid of any interest in it,
how should the strong-minded person, feel fear, even at the approach of
death? 3.11 Who can be compared to the great-souled person whose mind is
free from desire even in disappointment, and who has found satisfaction
in self-knowledge? 3.12

How should a strong-minded person who knows that what he sees is by its
very nature nothing, consider one thing to be grasped and another to be
rejected? 3.13

An object of enjoyment that comes of itself is neither painful nor
pleasurable for someone who has eliminated attachment, and who is free
from dualism and from desire. 3.14

Ashtavakra

The wise person of self-knowledge, playing the game of worldly
enjoyment, bears no resemblance whatever to samsara's bewildered beasts
of burden. 4.1

Truly the yogi feels no excitement even at being established in that
state which all the Devas from Indra down yearn for disconsolately. 4.2

He who has known That is untouched within by good deeds or bad, just as
space is not touched by smoke, however much it may appear to be. 4.3

Who can prevent the great-souled person who has known this whole world
as himself from living as he pleases? 4.4

Of all four categories of beings, from Brahma down to the last clump of
grass, only the man of knowledge is capable of eliminating desire and
aversion. 4.5

Rare is the man who knows himself as the non-dual Lord of the world, and he who knows this is not afraid of anything. 4.6

Ashtavakra

You are not bound by anything. What does a pure person like you need to renounce? Putting the complex organism to rest, you can find peace. 5.1

All this arises out of you, like a bubble out of the sea. Knowing yourself like this to be but one, you can find peace. 5.2

In spite of being in front of your eyes, all this, being insubstantial, does not exist in you, spotless as you are. It is an appearance like the snake in a rope, so you can finf peace. 5.3

Equal in pain and in pleasure, equal in hope and in disappointment, equal in life and in death, and complete as you are, you can find peace. 5.4

Ashtavakra

I am infinite like space, and the natural world is like a jar. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.1

I am like the ocean, and the multiplicity of objects is comparable to a wave. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.2

I am like the mother of pearl, and the imagined world is like the silver. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.3

Alternatively, I am in all beings, and all beings are in me. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.4

Janaka

In the infinite ocean of myself the world boat drifts here and there, moved by its own inner wind. I am not put out by that. 7.1

Whether the world wave of its own nature rises or disappears in the

infinite ocean of myself, I neither gain nor lose anything by that. 7.2

It is in the infinite ocean of myself that the mind-creation called the world takes place. I am supremely peaceful and formless, and I remain as such. 7.3

My true nature is not contained in objects, nor does any object exist in it, for it is infinite and spotless. So it is unattached, desireless and at peace, and I remain as such. 7.4

I am pure consciousness, and the world is like a magician's show. How could I imagine there is anything there to take up or reject? 7.5

Ashtavakra

Bondage is when the mind longs for something, grieves about something, rejects something, holds on to something, is pleased about something or displeased about something. 8.1

Liberation is when the mind does not long for anything, grieve about anything, reject anything, or hold on to anything, and is not pleased about anything or displeased about anything. 8.2

Bondage is when the mind is tangled in one of the senses, and liberation is when the mind is not tangled in any of the senses. 8.3

When there is no "me" that is liberation, and when there is "me" there is bondage. Consider this carefully, and neither hold on to anything nor reject anything. 8.4

Ashtavakra

Knowing when the dualism of things done and undone has been put to rest, or the person for whom they occur has, then you can here and now go beyond renunciation and obligations by indifference to such things. 9.1

Rare indeed, my son, is the lucky man whose observation of the world's behaviour has led to the extinction of his thirst for living, thirst for pleasure and thirst for knowledge. 9.2

All this is transient and spoilt by the three sorts of pain. Knowing it to be insubstantial, ignoble and fit only for rejection, one attains peace. 9.3

When was that age or time of life when the dualism of extremes did not exist for men? Abandoning them, a person who is happy to take whatever comes attains perfection. 9.4

Who does not end up with indifference to such things and attain peace when he has seen the differences of opinions among the great sages, saints and yogis? 9.5

Is he not a guru who, endowed with dispassion and equanimity, achieves full knowledge of the nature of consciousness, and leads others out of samsara? 9.6

If you would just see the transformations of the elements as nothing more than the elements, then you would immediately be freed from all bonds and established in your own nature. 9.7

One's desires are samsara. Knowing this, abandon them. The renunciation of them is the renunciation of it. Now you can remain as you are. 9.8

Ashtavakra

Abandoning desire, the enemy, along with gain, itself so full of loss, and the good deeds which are the cause of the other two - practice indifference to everything. 10.1

Look on such things as friends, land, money, property, wife, and bequests as nothing but a dream or a magician's show lasting three or five days. 10.2

Wherever a desire occurs, see samsara in it. Establishing yourself in firm dispassion, be free of passion and happy. 10.3

The essential nature of bondage is nothing other than desire, and its elimination is known as liberation. It is simply by not being attached to changing things that the everlasting joy of attainment is reached. 10.4

You are one, conscious and pure, while all this is inert non-being. Ignorance itself is nothing, so what is the point of wanting to understand? 10.5

Kingdoms, children, wives, bodies, pleasures - these have all been lost to you life after life, attached to them though you were. 10.6

Enough of wealth, sensuality and good deeds. In the forest of samsara the mind has never found satisfaction in these. 10.7

How many births have you not done hard and painful labour with body, mind and speech. Now at last, stop! 10.8

Ashtavakra

Unmoved and undistressed, realising that being, non-being and change are of the very nature of things, one easily finds peace. 11.1

At peace, having shed all desires within, and realising that nothing exists here but the Lord, the Creator of all things, one is no longer attached to anything. 11.2

Realising that misfortune and fortune come in their own time from fortune, one is contented, one's senses under control, and does not like or dislike. 11.3

Realising that pleasure and pain, birth and death are from destiny, and that one's desires cannot be achieved, one remains inactive, and even when acting does not get attached. 11.4

Realising that suffering arises from nothing other than thought, dropping all desires one rids oneself of it, and is happy and at peace everywhere. 11.5

Realising, "I am not the body, nor is the body mine. I am awareness", one attains the supreme state and no longer remembers things done or undone. 11.6

Realising, "I alone exist, from Brahma down to the last clump of grass", one becomes free from uncertainty, pure, at peace and unconcerned about what has been attained or not. 11.7

Realising that all this varied and wonderful world is nothing, one becomes pure receptivity, free from inclinations, and as if nothing existed, one finds peace. 11.8

Janaka

First of all I was averse to physical activity, then to lengthy speech, and finally to thought itself, which is why I am now established. 12.1

In the absence of delight in sound and the other senses, and by the fact that I am myself not an object of the senses, my mind is focused and free from distraction - which is why I am now established. 12.2

Owing to the distraction of such things as wrong identification, one is driven to strive for mental stillness. Recognising this pattern I am now established. 12.3

By relinquishing the sense of rejection and acceptance, and with pleasure and disappointment ceasing today, brahmin - I am now established. 12.4

Life in a community, then going beyond such a state, meditation and the elimination of mind-made objects - by means of these I have seen my error, and I am now established. 12.5

Just as the performance of actions is due to ignorance, so their abandonment is too. By fully recognising this truth, I am now established. 12.6

Trying to think the unthinkable, is doing something unnatural to thought. Abandoning such a practice therefore, I am now established. 12.7

He who has achieved this has achieved the goal of life. He who is of such a nature has done what has to be done. 12.8

Janaka

The inner freedom of having nothing is hard to achieve, even with just a loin-cloth, but I live as I please abandoning both renunciation and acquisition. 13.1

Sometimes one experiences distress because of one's body, sometimes because of one's speech, and sometimes because of one's mind. Abandoning all of these, I live as I please in the goal of human life. 13.2

Recognising that in reality no action is ever committed, I live as I please, just doing what presents itself to be done. 13.3

Yogis who identify themselves with their bodies are insistent on fulfilling and avoiding certain actions, but I live as I please abandoning attachment and rejection. 13.4

No benefit or loss comes to me by standing, walking or lying down, so consequently I live as I please whether standing, walking or sleeping. 13.5

I lose nothing by sleeping and gain nothing by effort, so consequently I live as I please, abandoning success and failure. 13.6

Continually observing the drawbacks of such things as pleasant objects, I live as I please, abandoning the pleasant and unpleasant. 13.7

Janaka

He who by nature is empty-minded, and who thinks of things only unintentionally, is freed from deliberate remembering like one awakened from a dream. 14.1

When my desire has been eliminated, I have no wealth, friends, robber senses, scriptures or knowledge? 14.2

Realising my supreme self-nature in the Person of the Witness, the Lord, and the state of desirelessness in bondage or liberation, I feel no inclination for liberation. 14.3

The various states of one who is free of uncertainty within, and who outwardly wanders about as he pleases like an idiot, can only be known by someone in the same condition. 14.4

Ashtavakra

While a man of pure intelligence may achieve the goal by the most casual of instruction, another may seek knowledge all his life and still remain bewildered. 15.1

Liberation is distaste for the objects of the senses. Bondage is love of the senses. This is knowledge. Now do as you wish. 15.2

This awareness of the truth makes an eloquent, clever and energetic man dumb, stupid and lazy, so it is avoided by those whose aim is enjoyment. 15.3

You are not the body, nor is the body yours, nor are you the doer of actions or the reaper of their consequences. You are eternally pure consciousness, the witness, in need of nothing - so live happily. 15.4

Desire and anger are objects of the mind, but the mind is not yours, nor ever has been. You are choiceless, awareness itself and unchanging - so live happily. 15.5

Recognising oneself in all beings, and all beings in oneself, be happy, free from the sense of responsibility and free from preoccupation with "me". 15.6

Your nature is the consciousness, in which the whole world wells up, like waves in the sea. That is what you are, without any doubt, so be free of disturbance. 15.7

Have faith, my son, have faith. Don't let yourself be deluded in this. You are yourself the Lord, whose very nature is knowledge, and you are beyond natural causation. 15.8

The body invested with the senses stands still, and comes and goes. You yourself neither come nor go, so why bother about them? 15.9

Let the body last to the end of the Age, or let it come to an end right now. What have you gained or lost, who consist of pure consciousness? 15.10 Let the world wave rise or subside according to its own nature in you, the great ocean. It is no gain or loss to you. 15.11

My son, you consist of pure consciousness, and the world is not separate from you. So who is to accept or reject it, and how, and why? 15.12

How can there be either birth, karma or responsibility in that one unchanging, peaceful, unblemished and infinite consciousness which is you? 15.13

Whatever you see, it is you alone manifest in it. How can bracelets, armlets and anklets be different from the gold they are made of? 15.14

Giving up such distinctions as "He is what I am", and "I am not that", recognise that "Everything is myself", and be without distinction and happy. 15.15

It is through your ignorance that all this exists. In reality you alone exist. Apart from you there is no one within or beyond samsara. 15.16

Knowing that all this is just an illusion, one becomes free of desire, pure receptivity and at peace, as if nothing existed. 15.17

Only one thing has existed, exists and will exist in the ocean of being.

You have no bondage or liberation. Live happily and fulfilled. 15.18

Being pure consciousness, do not disturb your mind with thoughts of for and against. Be at peace and remain happily in yourself, the essence of joy. 15.19

Give up meditation completely but don't let the mind hold on to anything. You are free by nature, so what will you achieve by forcing the mind? 15.20

Ashtavakra

My son, you may recite or listen to countless scriptures, but you will not be established within until you can forget everything. 16.1

You may, as a learned man, indulge in wealth, activity and meditation, but your mind will still long for that which is the cessation of desire, and beyond all goals. 16.2

Everyone is in pain because of their striving to achieve something, but no-one realises it. By no more than this instruction, the fortunate one attains tranquillity. 16.3

Happiness belongs to no-one but that supremely lazy man for whom even opening and closing his eyes is a bother. 16.4

When the mind is freed from such pairs of opposites as, "I have done this", and "I have not done that", it becomes indifferent to merit, wealth, sensuality and liberation. 16.5

One man is abstemious and averse to the senses, another is greedy and attached to them, but he who is free from both taking and rejecting is neither abstemious nor greedy. 16.6

So long as desire, the state of lack of discrimination, remains, the sense of revulsion and attraction will remain, which is the root and branch of samsara. 16.7

Desire springs from usage, and aversion from abstension, but the wise man is free from the pairs of opposites like a child, and becomes established. 16.8

The passionate man wants to eliminate samsara so as to avoid pain, but the dispassionate man is free from pain and feels no distress even in

it. 16.9

He who is proud about even liberation or his own body, and feels them his own, is neither a seer nor a yogi. He is still just a sufferer. 16.10

If even Shiva, Vishnu or the lotus-born Brahma were your instructor, until you have forgotten everything you cannot be established within. 16.11

Ashtavakta said

He who is content, with purified senses, and always enjoys solitude, has gained the fruit of knowledge and the fruit of the practice of yoga too. 17.1

The knower of truth is never distressed in this world, for the whole round world is full of himself alone. 17.2

None of these senses please a man who has found satisfaction within, just as Nimba leaves do not please the elephant that has acquired the taste for Sallaki leaves. 17.3

The man is rare who is not attached to the things he has enjoyed, and does not hanker after the things he has not enjoyed. 17.4

Those who desire pleasure and those who desire liberation are both found in samsara, but the great souled man who desires neither pleasure nor liberation is rare indeed. 17.5

It is only the noble minded who is free from attraction or repulsion to religion, wealth, sensuality, and life and death too. 17.6

He feels no desire for the elimination of all this, nor anger at its continuing, so the fortunate man lives happily with whatever sustinence presents itself. 17.7

Thus fulfilled through this knowledge, contented and with the thinking mind emptied, he lives happily just seeing, hearing, feeling, smelling and tasting. 17.8

In him for whom the ocean of samsara has dried up, there is neither attachment or aversion. His gaze is vacant, his behaviour purposeless, and his senses inactive. 17.9 Surely the supreme state is eveywhere for the liberated mind. He is neither awake nor asleep, and neither opens

nor closes his eyes. 17.10

The liberated man is resplendent everywhere, free from all desires. Everywhere he appears self-possessed and pure of heart. 17.11

Seeing, hearing, feeling, smelling, tasting, speaking and walking about, the great souled man who is freed from trying to achieve or avoid anything is free indeed. 17.12

The liberated man is free from desires everywhere. He neither blames, praises, rejoices, is disappointed, gives nor takes. 17.13

When a great souled one is unperturbed in mind, and equally self-possessed at either the sight of a woman inflamed with desire or at approaching death, he is truly liberated. 17.14

There is no distinction between pleasure and pain, man and woman, success and failure for the wise man who looks on everything as equal. 17.15

There is no aggression nor compassion, no pride nor humility, no wonder nor confusion for the man whose days of samsara are over. 17.16

The liberated man is not averse to the senses and nor is he attached to them. He enjoys hinself continually with an unattached mind in both success and failure. 17.17

One established in the Absolute state with an empty mind does not know the alternatives of inner stillness and lack of inner stillness, and of good and evil. 17.18

A man free of "me" and "mine" and of a sense of responsibility, aware that "Nothing exists", with all desires extinguished within, does not act even in acting. 17.19

He whose thinking mind is dissolved achieves the indescribable state and is free from the mental display of delusion, dream and ignorance. 17.20

Ashtavakra

Praise be to That by the awareness of which delusion itself becomes dream-like, to that which is pure happiness, peace and light. 18.1

One may get all sorts of pleasure by the acquisition of various objects of enjoyment, but one cannot be happy except by the renunciation of

everything. 18.2

How can there be happiness, for one who has been burnt inside by the blistering sun of the pain of thinking that there are things that still need doing, without the rain of the nectar of peace? 18.3

This existence is just imagination. It is nothing in reality, but there is no non-being for natures that know how to distinguish being from non being. 18.4 The realm of one's self is not far away, and nor can it be achieved by the addition of limitations to its nature. It is unimaginable, effortless, unchanging and spotless. 18.5

By the simple elimination of delusion and the recognition of one's true nature, those whose vision is unclouded live free from sorrow. 18.6

Knowing everything as just imagination, and himself as eternally free, how should the wise man behave like a fool? 18.7

Knowing himself to be God and being and non-being just imagination, what should the man free from desire learn, say or do? 18.8

Considerations like "I am this" or "I am not this" are finished for the yogi who has gone silent realising "Everything is myself". 18.9

For the yogi who has found peace, there is no distraction or one-pointedness, no higher knowledge or ignorance, no pleasure and no pain. 18.10

The dominion of heaven or beggary, gain or loss, life among men or in the forest, these make no difference to a yogi whose nature it is to be free from distinctions. 18.11

There is no religious obligations, wealth, sensuality or discrimination for a yogi free from such opposites as "I have done this," and "I have not done that." 18.12

There is nothing needing to be done, or any attachment in his heart for the yogi liberated while still alive. Things things will last just to the end of life. 18.13

There is no delusion, world, meditation on That, or liberation for the pacified great soul. All these things are just the realm of imagination. 18.14

He by whom all this is seen may well make out it doesn't exist, but what

is the desireless one to do. Even in seeing it he does not see it. 18.15

He by whom the Supreme Brahma is seen may think "I am Brahma", but what is he to think who is without thought, and who sees no duality. 18.16

He by whom inner distraction is seen may put an end to it, but the noble one is not distracted. When there is nothing to achieve what is he to do? 18.17

The wise man, unlike the worldly man, does not see inner stillness, distraction or fault in himself, even when living like a worldly man. 18.18

Nothing is done by him who is free from being and non-being, who is contented, desireless and wise, even if in the world's eyes he does act . 18.19

The wise man who just goes on doing what presents itself for him to do, encounters no difficulty in either activity or inactivity. 18.20

He who is desireless, self-reliant, independent and free of bonds functions like a dead leaf blown about by the wind of causality . 18.21

There is neither joy nor sorrow for one who has transcended samsara. With a peaceful mind he lives as if without a body. 18.22

He whose joy is in himself, and who is peaceful and pure within has no desire for renunciation or sense of loss in anything. 18.23

For the man with a naturally empty mind, doing just as he pleases, there is no such thing as pride or false humility, as there is for the natural man. 18.24

"This action was done by the body but not by me."The pure natured person thinking like this, is not acting even when acting . 18.25

He who acts without being able to say why, but is not thereby a fool, he is one liberated while still alive, happy and blessed. He is happy even in samsara. 18.26

He who has had enough of endless considerations and has attained to peace, does not think, know, hear or see. 18.27

He who is beyond mental stillness and distraction, does not desire either liberation or its opposite. Recognising that things are just

constructions of the imagination, that great soul lives as God here and now. 18.28

He who feels responsibility within, acts even when doing nothing, but there is no sense of done or undone for the wise man who free from the sense of responsibility. 18.29

The mind of the liberated man is not upset or pleased. It shines unmoving, desireless, and free from doubt. 18.30

He whose mind does not set out to meditate or act, still meditates and acts but without an object. 18.31

A stupid man is bewildered when he hears the ultimate truth, while even a clever man is humbled by it just like the fool. 18.32

The ignorant make a great effort to practise one-pointedness and the stopping of thought, while the wise see nothing to be done and remain in themselves like those asleep. 18.33

The stupid does not attain cessation whether he acts or abandons action, while the wise man find peace within simply by knowing the truth. 8.34

People cannot come to know themselves by practices - pure awareness, clear, complete, beyond multiplicity and faultless though they are. 8.35

The stupid does not achieve liberation even through regular practice, but the fortunate remains free and actionless simply by understanding. 18.36

The stupid does not attain Godhead because he wants it, while the wise man enjoys the Supreme Godhead without even wanting it. 18.37

Even when living without any support and eager for achievement, the stupid are still nourishing samsara, while the wise have cut at the very root of its unhappiness. 18.38

The stupid does not find peace because he desires it, while the wise discriminating the truth is always peaceful minded. 18.39

How can there be self knowledge for him whose knowledge depends on what he sees. The wise do not see this and that, but see themselves as infinite. 18.40

How can there be cessation of thought for the misguided who is striving for it. Yet it is there always naturally for the wise man delighting in himself. 18.41

Some think that something exists, and others that nothing does. Rare is the man who does not think either, and is thereby free from distraction. 18.42

Those of weak intelligence think of themselves as pure nonduality, but because of their delusion do not really know this, and so remain unfulfilled all their lives. 18.43

The mind of the man seeking liberation can find no resting place within, but the mind of the liberated man is always free from desire by the very fact of being without a resting place. 18.44

Seeing the tigers of the senses the frightened refuge-seekers at once enter the cave in search of cessation of thought and one-pointedness. 18.45

Seeing the desireless lion the elephants of the senses silently run away, or, if that is impossible, serve him like courtiers. 18.46

The man who is free from doubts and whose mind is free does not bother about means of liberation. Whether seeing, hearing, feeling smelling or tasting, he lives at ease. 18.47

He whose mind is pure and undistracted from just hearing of the Truth does not see anything to do or anything to avoid or even a cause for indifference. 18.48

The upright person does whatever presents itself to be done, good or bad, for his actions are like those of a child. 18.49

By inner freedom one attains happiness, by inner freedom one reaches the Supreme, by inner freedom one comes to absence of thought, by inner freedom to the Ultimate State. 18.50

When one sees oneself as neither the doer nor the reaper of the consequences, then all mind waves come to an end. 18.51

The spontaneous unassuming behaviour of the wise is noteworthy, but not the deliberate purposeful stillness of the fool. 18.52

The wise who are rid of imagination, unbound and with unfettered awareness may enjoy themselves in the midst of many goods, or alternatively go off to mountain caves. 18.53

There is no attachment in the heart of a wise man whether he sees or pays homage to a learned brahmin, a celestial being, a holy place, a woman, a king or a friend. 18.54

A yogi is not in the least put out even when humiliated by the ridicule of servants, sons, wives, grandchildren or other relatives. 18.55

Even when pleased he is not pleased , not suffering even when in pain. Only those like him can know the wonderful state of such a man. 18.56

It is the feeling that there is something that needs to be achieved which is samsara. The wise who are of the form of emptiness, formless, unchanging and spotless see nothing of the sort. 18.57

Even when doing nothing the fool is agitated by restlessness, while a skilful man remains undisturbed even when doing what there is to do. 18.58

Happy he stands, happy he sits, happy sleeps and happy he comes and goes. Happy he speaks, and happy he eats. This is the life of a man at peace. 18.59

He who of his very nature feels no unhappiness in his daily life like worldly people, remains undisturbed like a great lake, cleared of defilement. 18.60

Even abstention from action has the effect of action in a fool, while even the action of the wise man brings the fruits of inaction. 18.61

A fool often shows aversion towards his belongings, but for him whose attachment to the body has dropped away, there is neither attachment nor aversion. 18.62

The mind of the fool is always caught in thinking or not thinking, but the wise man's is of the nature of no thought because he thinks what is appropriate. 18.63

For the seer who behaves like a child, without desire in all actions, there is no attachment for such a pure one even in the work he does. 18.64

Blessed is he who knows himself and is the same in all states, with a mind free from craving whether he is seeing, hearing, feeling, smelling or tasting. 18.65

There is no-one subject to samsara, no sense of individuality, goal or means to the goal in the eyes of the wise man who is always free from imaginations, and unchanging like space? 18.66

Glorious is he who has abandoned all goals and is the incarnation of the satisfaction, which is his very nature, and whose inner focus on the Unconditioned is quite spontaneous. 18.67

In brief, the great-souled man who has come to know the Truth is without desire for either pleasure or liberation, and is always and everywhere free from attachment. 18.68

What remains to be done by the man who is pure awareness and has abandoned everything that can be expressed in words from the highest heaven to the earth itself? 18.69

The pure man who has experienced the Indescribable attains peace by virtue of his very nature, realising that all this is nothing but illusion, and that nothing is. 18.70

There are no rules, dispassion, renunciation or meditation for one who is pure receptivity by nature, and admits no knowable form of being. 18.71

For him who shines with the radiance of Infinity and is not subject to natural causality there is neither bondage, liberation, pleasure nor pain. 18.72

Pure illusion reigns in samsara which will continue until self realisation, but the enlightened man lives in the beauty of freedom from me and mine, from the sense of responsibility and from any attachment. 18.73

For the seer who knows himself as imperishable and beyond pain there is neither knowledge, a world nor the sense that I am the body or the body mine. 18.74

No sooner does a man of low intelligence give up activities like the elimination of thought than he falls into mind racing and chatter. 18.75

A fool does not get rid of his stupidity even on hearing the truth. He may appear outwardly free from imaginations, but inside he is still hankering after the senses. 18.76

Though in the eyes of the world he is active, the man who has shed action through knowledge finds no means of doing or speaking anything. 18.77

For the wise man who is always unchanging and fearless there is neither darkness nor light nor destruction, nor anything. 18.78

There is neither fortitude, prudence nor courage for the yogi whose nature is beyond description and free of individuality. 18.79

There is neither heaven nor hell nor even liberation during life. In a nutshell, in the sight of the seer nothing exists at all. 18.80

He neither longs for possessions nor grieves at their absence. The calm mind of the sage is full of the nectar of immortality. 18.81

The dispassionate man does not praise the good or blame the wicked. Content and equal in pain and pleasure, he sees nothing that needing doing. 18.82

The wise man is not averse to samsara, nor does he seek to know himself. Free from pleasure and impatience, he is not dead and he is not alive. 18.83

The wise man excels by being free from anticipation, without attachment to such things as children or wives, free from desire for the senses, and not even concerned about his own body. 18.84

The wise man, who lives on whatever happens to come to him, roaming wherever he pleases, and sleeping wherever the sun happens to set, is at peace everywhere. 18.85

Whether his body rises or falls, the great souled one gives it no thought, having forgotten all about samsara in coming to rest on the ground of his true nature. 18.86

The wise man has the joy of being complete in himself and without possessions, acting as he pleases, free from duality and rid of doubts, and without attachment to any creature. 18.87

The wise man excels in being without the sense of "me". Earth, a stone

or gold are the same to him. The knots of his heart have been rent asunder, and he is freed from greed and blindness. 18.88

Who can compare with that contented, liberated soul who pays no regard to anything and has no desire left in his heart? 18.89

Who but the upright man without desire knows without knowing, sees without seeing and speaks without speaking? 18.90

Beggar or king, he excels who is without desire, and whose opinion of things is rid of "good" and "bad". 18.91

There is neither dissolute behaviour nor virtue, nor even discrimination of the truth for the sage who has reached the goal and is the very embodiment of guileless sincerity. 18.92

That which is experienced within by one desireless and free from pain, and content to rest in himself - how could it be described, and of whom? 18.93

The wise man who is contented in all circumstances is not asleep even in deep sleep, not sleeping in a dream, nor waking when he is awake. 18.94

The seer is without thoughts even when thinking, without senses among the senses, without understanding even in understanding and without a sense of responsibility even in the ego. 18.95

Neither happy nor unhappy, neither detached nor attached, neither seeking liberation nor liberated, he is neither something nor nothing. 18.96

Not distracted in distraction, in mental stillness not poised, in stupidity not stupid, that blessed one is not even wise in his wisdom. 18.97

The liberated man is self-possessed in all circumstances and free from the idea of "done" and "still to do". He is the same wherever he is and without greed. He does not dwell on what he has done or not done. 18.98

He is not pleased when praised nor upset when blamed. He is not afraid of death nor attached to life. 18.99

A man at peace does not run off to popular resorts or to the forest. Whatever and wherever, he remains the same. 18.100

Janaka

Using the tweezers of the knowledge of the truth I have managed to extract the painful thorn of endless opinions from the recesses of my heart. 19.1

For me, established in my own glory, there are no religious obligations, sensuality, possessions, philosophy, duality or even non-duality. 19.2

For me established in my own glory, there is no past, future or present. There is no space or even eternity. 19.3

For me established in my own glory, there is no self or non-self, no good or evil, no thought or even absence of thought. 19.4

For me established in my own glory, there is no dreaming or deep sleep, no waking nor fourth state beyond them, and certainly no fear. 19.5

For me established in my own glory, there is nothing far away and nothing near, nothing within or without, nothing large and nothing small. 19.6

For me established in my own glory, there is no life or death, no worlds or things of this world, no distraction and no stillness of mind. 19.7

For me remaining in myself, there is no need for talk of the three goals of life, of yoga or of knowledge. 19.8

Janaka

In my unblemished nature there are no elements, no body, no faculties no mind. There is no void and no despair. 20.1

For me, free from the sense of dualism, there are no scriptures, no self-knowledge, no mind free from an object, no satisfaction and no freedom from desire. 20.2

There is no knowledge or ignorance, no "me", "this" or "mine", no bondage, no liberation, and no property of self-nature. 20.3

For him who is always free from individual characteristics there is no antecedent causal action, no liberation during life, and no fulfilment at death. 20.4

For me, free from individuality, there is no doer and no reaper of the consequences, no cessation of action, no arising of thought, no immediate object, and no idea of results. 20.5

There is no world, no seeker for liberation, no yogi, no seer, no-one bound and no-one liberated. I remain in my own non-dual nature. 20.6

There is no emanation or return, no goal, means, seeker or achievement. I remain in my own non-dual nature. 20.7

For me who am forever unblemished, there is no assessor, no standard, nothing to assess, and no assessment. 20.8

For me who am forever actionless, there is no distraction or one-pointedness of mind, no lack of understanding, no stupidity, no joy and no sorrow. 20.9

For me who am always free from deliberations there is neither conventional truth nor absolute truth, no happiness and no suffering. 20.10

For me who am forever pure there is no illusion, no samsara, no attachment or detachment, no living organism, and no God. 20.11

For me who am forever unmovable and indivisible, established in myself, there is no activity or inactivity, no liberation and no bondage. 20.12

For me who am blessed and without limitation, there is no initiation or scripture, no disciple or teacher, and no goal of human life. 20.13

There is no being or non-being, no unity or dualism. What more is there to say? There is nothing outside of me. 20.14

Astavakra Gita

Introduction

by Bon Giovanni

Once upon a time there was a student of the scriptures who could not support his

family. He would work hard all day every day and then read aloud the holy language of sacred verses late into the night. His wife, round of belly with their coming child, would sit beside him in the dim room, listening as her weary beloved chanted the ancient words.
One late night in her eighth month a voice from inside her belly said to the father: "Sir, please be attentive- you are mispronouncing that verse." Tired and short-tempered, without thinking why he would feel so enraged at being corrected by an unborn child, the father cursed the voice- and because the father had built up merit, his curse took hold: the child was born deformed, with eight crooks in his body. That child was called Ashtavakra, a name which means `eight bends'. Everyone who saw him laughed in derision.
That crippled child was an enlightened master who took birth in this family to reveal in simple words the essence of mystical experience. Janaka, king of the known world, father of the bride of God, Sita, daughter of the earth, that very King Janaka became this crippled boy's disciple. The book based on that event is called The Song of the Eightfold Cripple, or Ashtavakra Gita.
Asthavakra was not keen on accepting students, and so had few. When King Janaka came to hear of the wisdom of the crippled child he approached the boy as a humble student, not a commanding king. The boy accepted the king instantly as his disciple. This caused some talk in the sangham. ~Ah, Ashtavakra does have favorites after all, he accepted the king without any of the trials he had all of us face!~ This grumbling became a quiet force, and Ashtavakra knew of it.
One day the King was late and so the boy delayed his discourse. The moment the king arrived, Ashtavakra spoke: `This day I have had a vision, the capitol city will erupt in terrible fires and earthquakes- all there will die. Those who have loved ones or valuables there must hurry now if they wish to save anything!'
All the monks left. As the dust settled, only the boy and the king were sitting. The boy said softly, `Great king, is there nothing you would save?` Janaka replied, ~My lord and my friend, you are my only treasure.~ The cripple nodded and softly said, ~Well then if I am indeed your treasure, mount your horse now and go and gather my students back to me, tell them I have been mistaken, the capitol city is in no danger. Take your horse, and go.~
Rising to do as bidden, the King put his foot into the stirrup, and as he swung up over the saddle, realization dawned in his mind. He swallowed, looked about him at this new earth, heard new birds singing for the first time, and then looked at the cripple at his feet. The two looked at one another, and then the king left to find the other students.
Once back, the other students grumbled at being sent about here and there on foolish errands. One or two however did soon understand why the master had chosen the king as a student in his own way. This is what was said that day, as all sat about and heard these words of nectarine wisdom.

The verses of Astavakra Gita

translation by John Richards

Janaka said How is knowledge to be acquired? How is liberation to be attained? And how is dispassion to be reached? Tell me this, sir. 1.1 Ashtavakra said If you are seeking liberation, my dearest one, shun the objects of the senses like poison. Draught the nectar of tolerance, sincerity, compassion, contentment and truthfulness. 1.2 You are neither earth, water, fire, air or even ether. For liberation know yourself as consisting of consciousness, the witness of these five. 1.3 If only you will remain resting in consciousness, seeing yourself as distinct from the body, then even now you will become happy, peaceful and free from bonds. 1.4 You do not belong to the brahmin or warrior or any other caste, you are not at any stage, nor are you anything that the eye can see. You are unattached and formless, the witness of everything - now be happy. 1.5 Righteousness and unrighteousness, pleasure and pain are purely of the mind and are no concern of yours. You are neither the doer nor the reaper of the consequences; you are always free. 1.6 You are the one witness of everything, and are always totally free. The cause of bondage is that one sees the witness as something other than this. 1.7 Since you have been bitten by that black snake of self-opinion- thinking foolishly that `I am the doer,', now drink the nectar in the fact that "I am not the doer", and now be happy. 1.8 Burn down the forest of ignorance with the fire of understanding. Know `I am the one pure awareness.' With such ashes now be happy, free from distress. 1.9 That in which all this appears is but imagined like the snake in a rope; that joy, supreme knowledge and awareness is what you are; now be happy. 1.10 If one thinks of oneself as free, one is free, and if one thinks of oneself as bound, one is bound. Here this saying `Thinking makes it so' is true . 1.11 Your real nature is one perfect, free, and actionless consciousness, the all-pervading witness - unattached to anything, desireless, at peace. It is illusion that you seem to be involved in any other matter. 1.12 Meditate on yourself as motionless awareness, free from any dualism, giving up the mistaken idea that you are just a derivative consciousness; anything external or internal is false. 1.13 You have long been trapped in the snare of identification with the body. Sever it with the knife of knowledge that "I am awareness", and be happy, my dearest. 1.14 You are really unbound and actionless, self-illuminating and spotless already. The cause of your bondage is that you are still resorting to stilling the mind. 1.15 All of this is really filled by you and strung out in you, for what you consist of is pure awareness - so don't be small-minded. 1.16 You are unconditioned and changeless, formless and immovable, unfathomable awareness, imperturbable- such consciousness is unclinging. 1.17 Recognise that the apparent is unreal, while the unmanifest is abiding. Through this initiation into truth you will escape falling into unreality again. 1.18 Just as a mirror exists as part and apart from its reflected images, so the Supreme Lord exists as part and apart from this body. 1.19 Just as one and the same all-pervading space exists within and without a jar, so the eternal, everlasting Being exists in the totality of things. 1.20
Janaka said Truly I am spotless and at peace, the awareness beyond natural causality. All this time I have been afflicted by delusion. 2.1 As I alone give light to this body, so do I enlighten the world. As a result the whole world is mine, and, alternatively, nothing is. 2.2 So now abandoning the body and everything else, suddenly somehow

my true self becomes apparent. 2.3 Just as waves, foam and bubbles are not different from water, so all this which has emanated from oneself, is no other than oneself. 2.4 Just as cloth when examined is found to be just thread, so when all this is analysed it is found to be no other than oneself. 2.5 Just as the sugar produced from the juice of the sugarcane is permeated with the same taste, so all this, produced out of me, is completely permeated with me. 2.6 From ignorance of oneself, the world appears, and by knowledge of oneself it appears no longer. From ignorance of the rope a snake appears, and by knowledge of the rope the snake appears no longer. Shining is my essential nature, and I am nothing over and beyond that. When the world shines forth, it is simply me that is shining forth. 2.8 All this appears in me, imagined, due to ignorance, just as a snake appears in the rope, just as the mirage of water in the sunlight, and just as silver in mother of pearl. 2.9 All this, which has originated out of me, is resolved back into me too, like a gourd back into soil, a wave into water, and a bracelet into gold. 2.10 How wonderful I am! Glory to me, for whom there is no destruction, remaining even beyond the destruction of the world from Brahma down to the last blade of grass. 2.11 How wonderful I am! Glory to me, solitary! Even though with a body, I am neither going or coming anywhere; I abide forever, filling all that is. 2.12 How wonderful I am! Glory to me! There is no one so clever as me! I have borne all that is, forever, without even touching it with my body! 2.13 How wonderful I am! Glory to me! I possess nothing at all, and alternatively possess everything to which speech and mind can refer. 2.14 Knowledge, what is to be known, and the knower - these three do not exist in reality. I am the spotless reality in which they appear, spotted by ignorance. 2.15 Truly dualism is the root of suffering. There is no other remedy for it than the realisation that all this that one sees is unreal, and that I am the one stainless reality, consisting of consciousness. 2.16 I am pure awareness although through ignorance I have imagined myself to have additional attributes. By continually reflecting like this, my dwelling place is the Unimagined. 2.17 For me, here is neither bondage nor liberation. The illusion has lost its basis and ceased. Truly all this exists in me, though ultimately it does not even exist in me. 2.18 I have recognised that all this and my body are nothing, while my true self is nothing but pure consciousness- so what can the imagination work on now? 2.19 The body, heaven and hell, bondage and liberation, and fear too, all this is active imagination. What is there left to do for one whose very nature is consciousness? 2.20 Truly I do not see dualism even in a crowd of people. What pleasure should I have when it has turned into a wilderness? 2.21 I am not the body, nor is the body mine. I am not a living being. I am consciousness. It was my thirst for living that was my bondage. 2.22 Truly it is in the limitless ocean of myself, stimulated by the colourful waves of the worlds, that everything suddenly arises in the wind of consciousness. 2.23 It is in the limitless ocean of myself, that the wind of thought subsides; the trader-like living creatures' world ark is now drydocked by lack of goods. 2.24 How wonderful it is that in the limitless ocean of myself the waves of living beings arise, collide, play and disappear, according to their natures. 2.25
Ashtavakra said Knowing yourself as truly one and indestructible, how could a wise man like you- one possessing self-knowledge- feel any pleasure in acquiring wealth?

3.1 Truly, when one does not know oneself, one takes pleasure in the objects of mistaken perception, just as greed for its seeming silver arises in one who does not know mother-of-pearl for what it is. 3.2 All this wells up like waves in the sea. Recognising, I am That, why run around like someone in need? 3.3 After hearing of oneself as pure consciousness and the supremely beautiful, is one to go on lusting after sordid sensual objects? 3.4 When the sage has realised that one is oneself is in all beings, and all beings are in oneself, it is astonishing that the sense of individuality should be able to continue. 3.5 It is astonishing that a person who has reached the supreme non-dual state and is intent on the benefits of liberation should still be subject to lust and be held back by the desire to copulate. 3.6 It is astonishing that one already very debilitated, and knowing very well that sensual arousal is the enemy of knowledge should still eagerly hanker after concupiscence, even when approaching one's last days. 3.7 It is astonishing that one who is unattached to the things of this world or the next, who discriminates between the permanent and the impermanent, and who longs for liberation, should still feel fear for liberation. 3.8 Whether feted or tormented, the wise person is always aware of the supreme self-nature and is neither expectant nor disappointed. 3.9 The great souled person sees even one's own body in action as if it were someone else's, so how then be disturbed by praise or blame? 3.10 Seeing this world as pure illusion, and devoid of any interest in it, how should the strong-minded person feel fear, even at the approach of death? 3.11 Who is to be compared to the great-souled person whose mind is free of desire, free of expectation and disappointment, and who has found satisfaction in self-knowledge? 3.12 How should a strong-minded person who knows that whatever is seen is by its very nature nothing, how then consider one thing to be grasped and another to be rejected? 3.13 For someone who has eliminated attachment, and who is free from dualism and from desire and from repulsion, for such a one an object that comes of itself is neither painful nor pleasurable. 3.14

Ashtavakra said Certainly the wise person of self-knowledge, playing the game of worldly life, bears no resemblance whatever to the world's bewildered beasts of burden. 4.1 Truly the one centered in mystic union feels no excitement even at being established in that state which all the gods from Indra down yearn for disconsolately. 4.2 He who has known That is untouched within by good deeds or bad, just as the sky is not touched by smoke, however much it may appear to be. 4.3 Who can prevent the great-souled person who has known this whole world as oneself from living as one pleases? 4.4 Of all the four categories of beings, from Brahma down to the dryest clump of grass, only the person of knowledge is capable of eliminating desire and aversion. 4.5 Rare is the person who knows oneself as the undivided Lord of the world; no fear occurs to one who lives the truth. 4.6

Ashtavakra said You are not bound by anything. What does a pure person like you need to renounce? Putting the complex organism to rest, you can go to your rest. 5.1 All this arises out of you, like a bubble out of the sea. Knowing yourself like this to be but one, you can go to your rest. 5.2 In spite of being in front of your eyes, all this, being insubstantial, does not exist in you, spotless as you are. It is an appearance like the snake in a rope, so you can go to your rest. 5.3 Equal in pain and in pleasure,

equal in hope and in disappointment, equal in life and in death, and complete as you are, you can go to your rest. 5.4
Ashtavakra said I am infinite like space, and the natural world is like a jar. To know this is knowledge, and then there is neither renunciation, acceptance or cessation of it. 6.1 I am like the ocean, and the multiplicity of objects is comparable to a wave. To know this is knowledge, and here there is neither renunciation, acceptance or cessation of it. 6.2 I am like the mother of pearl, and the imagined world is like the silver. To know this is knowledge, and here there is neither renunciation, acceptance or cessation of it. 6.3 Alternatively, I am in all beings, and all beings are in me. To know this is knowledge, and here there is neither renunciation, acceptance or cessation of it.
Janaka said It is in the infinite ocean of myself that the world ark wanders here and there, driven by its own wind. I am not upset by that. 7.1 Let the world wave of its own nature rise or vanish in the infinite ocean of myself. There is no increase or diminution to me from it. 7.2 It is in the infinite ocean of myself that the imagination called the world takes place. I am supremely peaceful and formless, and as such I remain. 7.3 My true nature is not contained in objects, nor does any object exist in it, for it is infinite and spotless. So it is unattached, desireless and at peace, and as such I remain. 7.4 Truly I am but pure consciousness, and the world is like a conjuror's show, so how could I imagine there is anything here to take up or reject ? 7.5
Ashtavakra said Bondage is when the mind longs for something, grieves about something, rejects something, holds on to something, is pleased about something or displeased about something. 8.1 Liberation is when the mind does not long for anything, grieve about anything, reject anything, or hold on to anything, and is not pleased about anything or displeased about anything. 8.2 Bondage is when the mind is tangled in one of the senses, and liberation is when the mind is not tangled in any of the senses. 8.3 When there is no `me', that is liberation, and when there is me there is bondage. Considering this earnestly, I do not hold on and do not reject. 8.4
Ashtavakra said Knowing when the dualism of things done and undone has been put to rest, or the person for whom they occur has been cognized, then you can here and now go beyond renunciation and obligations by indifference to such things. 9.1 Rare indeed, my dearest, is the lucky person whose observation of the world's behaviour has led to the extinction of the thirst for living, for pleasure and for knowledge. 9.2 All this is impermanent and spoilt by the three sorts of pain. Recognising it to be insubstantial, comtemptible and only fit for indifference, one attains peace. 9.3 When was that age or time of life when the dualism of extremes did not exist for people? Abandoning them, a person happy to take whatever comes suddenly realizes perfection. 9.4 Who does not end up with indifference to such things and attain peace when he has seen the differences of opinions among the great sages, saints and yogis? 9.5 Is he not a guru who, endowed with dispassion and equanimity, achieves full knowledge of the nature of consciousness, and so leads others out of samsara? 9.6 If you would just see the transformations of the elements as nothing more than the elements, then you would immediately be freed from all bonds and established in your own nature. 9.7 One's inclinations are samsara. Knowing this, abandon them. The

renunciation of them is the renunciation of it. Now you can remain as you are. 9.8
Ashtavakra said Abandoning desire, the enemy, along with gain, itself so full of loss, and the good deeds which are the cause of the other two - I practice indifference to everything. 10.1 I look on such things as friends, land, money, property, wife, and bequests as nothing but a a dream or a three or five-day conjuror's show. 10.2 Wherever a desire occurs, I see samsara in it. Establishing myself in firm dispassion, I be free of passion and happy. 10.3 The essential nature of bondage is nothing other than desire, and its elimination is known as liberation. It is simply by not being attached to changing things that the everlasting joy of attainment is reached. 10.4 You are one, conscious and pure, while all this is just inert non-being. Ignorance itself is nothing, so what need have you of desire to understand? 10.5 Kingdoms, children, wives, bodies, pleasures - these have all been lost to you life after life, attached to them though you were. 10.6 Enough of wealth, sensuality and good deeds. In the forest of samsara the mind has never found satisfaction in these. 10.7 How many births have you not done hard and painful labour with body, mind and speech. Now at last stop! 10.8
Ashtavakra said Unmoved and undistressed, realising now that being, non-being and transformation are of the very nature of things, one easily finds peace. 11.1 At peace, having shed all desires within, and realising that nothing exists here but the Lord, the Creator of all things, one is no longer attached to anything. 11.2 Realising that misfortune and fortune come in their turn from fate, one is contented, one's senses under control, and one does not like or dislike. 11.3 Realising that pleasure and pain, birth and death are from fate, and that one's desires cannot be achieved, one remains inactive, and even when acting does not get attached. 11.4 Realising that suffering arises from nothing other than thinking, dropping all desires one rids oneself of it, and is happy and at peace everywhere. 11.5 Realising `I am not the body, nor is the body mine; I am awareness,' one attains the supreme state and no longer fritters over things done or undone. 11.6 Realising, `It is just me, from Brahma down to the last blade of grass,' one becomes free from uncertainty, pure, at peace and unconcerned about what has been attained or not. 11.7 Realising that all this varied and wonderful world is nothing, one becomes pure receptivity, free from inclinations, and as if nothing existed, one finds peace. 11.8
Janaka said First of all I was averse to physical activity, then to lengthy speech, and finally to thinking itself, which is why I am now established. 12.1 In the absence of delight in sound and the other senses, and by the fact that I myself am not an object of the senses, my mind is focused and free from distraction - which is why I am now established. 12.2 Owing to the distraction of such things as wrong identification, one is driven to strive for mental stillness. Recognising this pattern I am now established. 12.3 By relinquishing the sense of rejection and acceptance, and with pleasure and disappointment ceasing today, so Brahmin, I am now established. 12.4 Life in a community, then going beyond such a state, meditation and the elimination of mind-made objects - by means of these I have seen my error, and I am now established. 12.5 Just as the performance of actions is due to ignorance, so their abandonment is too. By fully recognising this truth, I am now established. 12.6 Trying to think the

unthinkable is unnatural to thought. Abandoning such a practice therefore, I am now established. 12.7 He who has achieved this has achieved the goal of life. He who is of such a nature has done what has to be done. 12.8

Janaka said The inner freedom of having nothing is hard to achieve, even with just a loin-cloth, but I live as I please abandoning both renunciation and acquisition. 13.1 Sometimes one experiences distress because of one's body, sometimes because of one's tongue, and sometimes because of one's mind. Abandoning all of these in the goal of being human I live as I please. 13.2 Recognising that in reality no action is ever committed, I live as I please, just attending what presents itself to be done. 13.3 Mystics who identify themselves with bodies are insistent on fulfilling and avoiding certain actions, but I live as I please abandoning attachment and rejection. 13.4 No benefit or loss comes to me by standing, walking or lying down, so consequently I live as I please whether standing, walking or sleeping. 13.5 I lose nothing by sleeping and gain nothing by effort, so consequently I live as I please, abandoning loss and success. 13.6 Frequently observing the drawbacks of such things as pleasant objects, I live as I please, abandoning the pleasant and unpleasant. 13.7

Janaka said He who by nature is empty-minded, and who thinks of things only unintentionally, is freed from deliberate remembering, like one awakened from a dream. 14.1 As my desire has been eliminated, I have no wealth, friends, robbers, senses, scriptures or knowledge. 14.2 Realising my supreme self-nature in the Person of the Witness, the Lord, and the state of desirelessness in bondage or liberation, I feel no inclination for liberation. 14.3 The various states of one who is empty of uncertainty within, and who outwardly wanders about as he pleases, like a madman, can only be known by someone in the same condition. 14.4

Ashtavakra said While a person of pure intelligence may achieve the goal by the most casual of instructions, another may seek knowledge all one's life and still remain bewildered. 15.1 Liberation is indifference to the objects of the senses. Bondage is love of the senses. This is knowledge. Now do as you please. 15.2 This awareness of the truth makes an eloquent, clever and energetic person dumb, stupid and lazy, so it is avoided by those whose aim is enjoyment or praise. 15.3 You are not the body, nor is the body yours, nor are you the doer of actions nor the reaper of their consequences. You are eternally pure consciousness the witness, in need of nothing - so live happily. 15.4 Desire and anger are objects of the mind, but the mind is not yours, nor ever has been. You are choiceless awareness itself, unchanging - so live happily. 15.5 Recognising oneself in all beings, and all beings in oneself, be happy, free from the sense of responsibility and free from preoccupation with me. 15.6 Your nature is the consciousness, in which the whole world wells up, like waves in the sea. That is what you are, without any doubt, so be free of disturbance. 15.7 Have faith, my dearest, have faith. Don't let yourself be deluded in this. You are yourself the Lord, whose property is knowledge- you are beyond natural causation. 15.8 The body invested with the senses stands still and comes and goes. You yourself neither come nor go, so why bother about them? 15.9 Let the body last to the end of the Age, or let it come to an end right now. What have you, who consist of pure consciousness, gained or lost? 15.10 Let the world-wave rise or subside according to its own nature in you, the great

ocean. It is no gain or loss to you. 15.11 My dearest, you consist of pure consciousness, and the world is not separate from you. So who is to accept or reject it, and how, and why? 15.12 How can there be either birth, karma or responsibility in that one unchanging, peaceful, unblemished and infinite consciousness which is you? 15.13 Whatever you see, it is you alone manifest in it. How could bracelets, armlets and anklets be different from the gold? 15.14 Giving up such distinctions as `That is what I am,' and `I am not That', recognise that Everything is Self, and be, without distinction, and be happy. 15.15 It is through your ignorance that all this exists. In reality you alone exist. Apart from you there is no one within or beyond samsara. 15.16 Knowing that all this is an illusion, one becomes free of desire, pure receptivity and at peace, as if nothing existed. 15.17 Only one thing has existed, exists and will exist in the ocean of being. You have no bondage or liberation. Live happily and fulfilled. 15.18 Being pure consciousness, do not disturb your mind with thoughts of for/against. Be at peace and remain happily in yourself, the essence of joy. 15.19 Give up meditation completely and cling to nothing in your mind. You are free in your very nature, so what will you achieve by conceiving? 15.20

Ashtavakra said My dearest, you may recite or listen to countless scriptures, but you will not be established within until you can forget everything. 16.1 You may, as a learned man, indulge in wealth, activity and meditation, but your mind will still long for that which is the cessation of desire, beyond all goals. 16.2 Everyone is in pain because of their own effort, but no one realises it. By just this very instruction, the lucky one attains tranquillity. 16.3 Happiness belongs to no one but that supremely lazy person for whom even opening and closing one's eyes is a bother. 16.4 When the mind is freed from such pairs of opposites as `I have done this,' and `I have not done that,' it becomes indifferent to merit, wealth, sensuality and liberation. 16.5 One person is abstemious and is averse to the senses, another is greedy and attached to them, but he who is free from both taking and rejecting is neither abstemious nor greedy. 16.6 So long as desire, which is the state of lacking discrimination, remains, the sense of revulsion and attraction will remain; that is the root and branch of samsara. 16.7 Desire springs from usage, and aversion from abstension, but the wise person is free from the pairs of opposites like a child, and becomes established. 16.8 The passionate person wants to be rid of samsara so as to avoid pain, but the dispassionate person is without pain and feels no distress even in it. 16.9 One who is proud about even liberation or one's own body, and feels them one's own, is neither a seer or a mystic. Such a person is still just a sufferer. 16.10 If even Shiva, Vishnu or the lotus-born Brahma were your instructor, until you have forgotten everything you cannot be established within. 16.11

Ashtavakra said He who is content, with purified senses, and always enjoys solitude, has gained the fruit of knowledge and the fruit of the practice of union too. 17.1 The knower of truth is never distressed in this world, for the whole round world is full of himself alone. 17.2 None of the senses please a person who has found satisfaction within, just as grape leaves do not please the elephant that likes mango leaves. 17.3 The person who is not attached to the things he has enjoyed, and does not hanker after the things he has not enjoyed, such a person is hard to find. 17.4 Those who

desire pleasure and those who desire liberation are both bound in samsara; the great-souled person who desires neither pleasure nor liberation is rare indeed. 17.5 It is only the noble minded who is free from attraction or repulsion to religion, wealth, sensuality, and life and death too. 17.6 Such a one feels no desire for the elimination of all this, nor anger at its continuing, so the lucky person lives happily with whatever sustenance presents itself. 17.7 Thus fulfilled through this knowledge, contented, the thinking-mind emptied, one lives happily just seeing when seeing, just hearing when hearing, just feeling when feeling, just smelling when smelling and just tasting when tasting. 17.8 In one for whom the ocean of samsara has dried up, there is neither attachment or aversion. Such a one's gaze is vacant, behaviour purposeless, and senses never grappling. 17.9 Surely the supreme state is eveywhere for the liberated mind. Such a one is neither awake or asleep, and neither opens or closes the eyes. 17.10 The liberated one is resplendent everywhere, free from all desires. Everywhere such a one appears self-possessed and pure of heart. 17.11 Seeing, hearing, feeling, smelling, tasting, speaking and walking about, the great-souled person who is freed from trying to achieve or avoid anything is free indeed. 17.12 The liberated person is free from desires everywhere. Such a one neither blames, praises, rejoices, is disappointed, gives nor takes. 17.13 When a great souled one is unperturbed in mind and self-possessed at either the sight of a mate eager with desire, or at fast-approaching death, that one is truly liberated. 17.14 There is no distinction between pleasure and pain, man and woman, success and failure for the wise person who looks on everything as equal. 17.15 There is no aggression or compassion, no pride or humility, no wonder or confusion for the person whose days of running about are over. 17.16 The liberated person is not averse to the senses and nor is he attached to them. He enjoys hinself continually with an unattached mind in both achievement and non-achievement. 17.17 One established in the absolute state with an empty mind does not know the alternatives of inner stillness and lack of inner stillness, and of good and evil. 17.18 Free of me and mine and of a sense of responsibility, aware that nothing exists, with all desires extinguished within, a person does not act even in acting. 17.19 One whose thinking mind is dissolved achieves the indescribable state and is free from the mental display of delusion, dream and ignorance. 17.20

Ashtavakra said Praise be to that by the awareness of which delusion itself becomes dream-like, to that which is pure happiness, peace and light. 18.1 One may get all sorts of pleasure by the acquisition of various objects of enjoyment, but one cannot be happy except by the renunciation of everything. 18.2 How can there be happiness, for one who has been burnt inside by the blistering sun of the pain of things that need doing, without the rain of the nectar of peace? 18.3 This existence is just imagination. It is nothing in reality, but there is no non-being for natures that know how to distinguish being from not being. 18.4 The realm of one's self is not far away, and nor can it be achieved by the addition of limitations to its nature. It is unimaginable, effortless, unchanging and spotless. 18.5 By the simple elimination of delusion and the recognition of one's true nature, those whose vision is unclouded live, free from sorrow. 18.6 Knowing everything as just imagination, and oneself as eternally free, how should the wise person behave like a fool? 18.7 Knowing oneself to be God and

being and non-being just imagination, what should the person free from desire learn, say or do? 18.8 Considerations like `I am this' or `I am not this' are finished for the mystic who has gone silent realising `Everything is myself'. 18.9 For the mystic who has found peace, there is no distraction or one-pointedness, no higher knowledge or ignorance, no pleasure and no pain. 18.10 The dominion of heaven or beggary, gain or loss, life in society or in the forest, these make no difference to a mystic whose nature is free from distinctions. 18.11 There is no religion, wealth, sensuality or discrimination for a mystic free from the pairs of opposites such as `I have done this' and `I have not done that.' 18.12 There is nothing needing to be done, or any attachment in one's heart for the mystic liberated while still alive. Things are so for the life-time. 18.13 There is no delusion, world, meditation on That, or liberation for the pacified great soul. All these things are just the realm of imagination. 18.14 Whoever sees all this may well make out it doesn't exist, but what is the desireless one to do, eh? Even in seeing, one does not see it. 18.15 He by whom the Supreme Brahman is seen may think `Ah I am Brahma,' but what is he to think who is without thought, and who sees no duality. 18.16 He by whom inner distraction is seen may put an end to it, but the noble one is not distracted. When there is nothing to achieve what is he to do? 18.17 The wise man, unlike the worldly man, does not see inner stillness, distraction or fault, even when living like a worldly man. 18.18 Nothing is done by one who is free from being and non-being, who is contented, desireless and wise, even if in the world's eyes personal action occurs . 18.19 The wise person who just goes on doing what presents itself for one to do, encounters no difficulty in either activity or inactivity. 18.20 One who is desireless, self-reliant, independent and free of bonds functions like a dead leaf blown about by the wind of causality. 18.21 There is neither joy nor sorrow for one who has transcended samsara. With a peaceful mind one lives as if without a body. 18.22 One whose joy is in oneself, and who is peaceful and pure within has no desire for renunciation or sense of loss in anything. 18.23 For the person with a naturally empty mind, doing just as one pleases, there is no such thing as pride or false humility, as there is for the natural man. 18.24 `This action was done by the body but not by me.' The pure-natured person thinking like this, is not acting even when acting. 18.25 One acts without being able to say why, yett is not thereby a fool, rather is one liberated while still alive, happy and blessed. Such a one thrives even in samsara. 18.26 One who has had enough of endless considerations and has attained to peace, does not think, know, hear or see. 18.27 One who is beyond mental stillness and distraction does not desire either liberation or its opposite nor their compliments. Recognising that things are just constructions of the imagination, that great soul lives as God here and now. 18.28 One who feels responsibility within, acts even when not acting, but there is no sense of done or undone for the wise person free from the sense of responsibility. 18.29 The mind of the liberated person is not upset or pleased. It shines, unmoving, desireless, and free from doubt. 18.30 One whose mind does not set out to meditate or act, meditates and acts without an object. 18.31 A stupid person is bewildered even when hearing the truth, while even a clever person is humbled by it, just like the fool. 18.32 The ignorant make a great effort to practise one-pointedness and the stopping of thought, while the wise see nothing to be done

and remain in themselves like those asleep. 18.33 The stupid does not attain cessation whether he acts or abandons action, while the wise person finds peace within simply by knowing the truth. 8.34 People cannot come to know themselves by practices - pure awareness, clear, complete, beyond multiplicity and faultless though they are. 8.35 The stupid does not achieve liberation even through regular practice, but the fortunate one remains free and actionless simply by discrimination. 18.36 The stupid does not attain Godhead because he wants to be it, while the wise person enjoys the Supreme Godhead without even wanting it. 18.37 Even when living without any support and eager for achievement, the stupid are still nourishing Samsara, while the wise have cut at the very root of unhappiness. 18.38 The stupid does not find peace because he is wanting it, while the wise discriminates the truth and so is always peaceful-minded. 18.39 How can there be self-knowledge for one whose knowledge depends on what he sees? The wise do not see this and that, but see themselves as unending. 18.40 How can there be cessation of thought for the misguided who is striving for it? Yet it is there always naturally for the wise person delighted in oneself. 18.41 Some think that something exists, and others that nothing does. Rare is the person who does not think either, and is thereby free from distraction. 18.42 Those of weak intelligence think of themselves as pure nonduality, but because of their delusion they do not know this, and remain unfulfilled all their lives. 18.43 The mind of the person seeking liberation can find no resting place within, but the mind of the liberated person is always free from desire by the very fact of being without a resting place. 18.44 Seeing the tigers of the senses, the frightened refuge-seekers at once enter the cave in search of cessation of thought and one-pointedness. 18.45 Seeing the desireless lion, the elephants of the senses silently run away, or, if they cannot flee, stay to serve that king like flatterers. 18.46 The person who is free from doubts and whose mind is free from longing and repulsion does not bother about means of liberation. Whether seeing, hearing, feeling smelling or tasting, such a one lives at ease. 18.47 One whose mind is pure and undistracted from the simple hearing of the Truth sees neither something to do nor something to avoid nor a cause for indifference. 18.48 The straightforward person does whatever arrives to be done, good or bad, for such a one's actions are like those of a child. 18.49 By inner freedom one attains happiness, by inner freedom one reaches the Supreme, by inner freedom one comes to absence of thought, by inner freedom to the Ultimate State. 18.50 When one sees oneself as neither the doer nor the reaper of the consequences, then all mind waves come to an end. 18.51 The spontaneous unassumed behaviour of the wise is noteworthy, but not the deliberate purposeful stillness of the fool. 18.52 The wise who are rid of imagination, unbound and with unfettered awareness may enjoy themselves in the midst of many goods, or alternatively go off to mountain caves. 18.53 There is no attachment in the heart of a wise person whether he sees or pays homage to a learned sage, a celestial being, a holy place, a mate, a king or a friend. 18.54 A mystic is not in the least put out even when humiliated by the ridicule of servants, sons, wives, grandchildren or other relatives. 18.55 Even when pleased one is not pleased , not suffering even when in pain. Only those alike can know the wonderful state of such a person. 18.56 It is the sense of responsibility which is Samsara. The wise who

are of the form of emptiness, formless, unchanging and spotless see no such thing. 18.57 Even when doing nothing the fool is agitated by restlessness, while a skilful person remains undisturbed even when doing what there is to do. 18.58 Happy one stands, happy one sits, happy sleeps and happy one comes and goes. Happy one speaks and is silent, and happy one eats and yet fasts. This is the life of a person at peace. 18.59 One at home in one's very nature feels no unhappiness in one's daily life like worldly people, remains undisturbed like a great lake, now finds all sorrow gone. 18.60 Even abstention from action leads to action in a fool, while even the action of the wise person brings the fruits of inaction. 18.61 A fool often shows aversion towards belongings, but for one whose attachment to the body has dropped away, there is neither attachment nor aversion. 18.62 The mind of the fool is always caught in thinking or not thinking, but the wise person's is of the nature of no-thought because that one spontaneously thinks what should be thought. 18.63 For the seer who behaves like a child, without desire in all actions, for such a pure one there is no attachment even in the work being done. 18.64 Blessed is one who knows oneself and is the same in all states, with a mind free from craving whether one is seeing, hearing, feeling, smelling or tasting. 18.65 There is no person subject to Samsara, sense of individuality, goal or means to the goal for the wise person who is always free from imagination, and unchanging as space. 18.66 Glorious is one who has abandoned all goals and is the incarnation of satisfaction; such a one's nature and inner focus on the Unconditioned is quite spontaneous. 18.67 In brief, the great-souled person who has come to know the Truth is without desire for either pleasure or liberation, and is always and everywhere free from attachment. 18.68 What remains to be done by the person who is pure awareness and has abandoned everything that can be expressed in words from the highest heaven to the earth itself? 18.69 The pure person who has experienced the Indescribable attains peace by one's own nature, realising that all this is nothing but illusion, and that nothing is. 18.70 There are no rules, dispassion, renunciation or meditation for one who is pure receptivity by nature, and who admits no knowable form of being. 18.71 For one who shines with the radiance of Infinity and is not subject to natural causality there is neither bondage, liberation, pleasure nor pain. 18.72 Pure illusion reigns in Samsara which continues until self realisation. The enlightened person lives in the beauty of freedom from me and mine, from the sense of responsibility and from any attachment. 18.73 For the seer who knows oneself as imperishable and beyond pain there is neither knowledge, a world nor the sense that `I am the body' or `the body is mine.' 18.74 No sooner does a person of low intelligence give up activities like the elimination of thought than he falls into mental chariot-racing and babble. 18.75 A fool does not get rid of stupidity even on hearing the truth. He may appear outwardly free from imaginations, but inside he is hankering after the senses still. 18.76 Though in the eyes of the world he is active, the person who has shed action through knowledge finds no means of doing or speaking anything. 18.77 For the wise person who is always unchanging and fearless there is neither darkness nor light nor destruction, nor anything. 18.78 There is neither fortitude, prudence nor courage for the mystic whose nature is beyond description and free of individuality. 18.79 There is neither heaven nor hell nor even liberation

during life. In a word, in the sight of the seer nothing exists at all. 18.80 One neither longs for possessions nor grieves at their absence. The calm mind of the sage is full of the nectar of immortality. 18.81 The dispassionate does not praise the good or blame the wicked. Content and equal in pain and pleasure, one sees nothing that needs doing. 18.82 The wise person does not dislike samsara or seek to know oneself. Free from pleasure and impatience, one is not dead and one is not alive. 18.83 The wise person stands out by being free from anticipation, without attachment to such things as children or mates, free from desire for the senses, and not even concerned about one's own body. 18.84 Peace is everywhere for the wise person who lives on whatever happens to come, going to wherever one feels like, and sleeping wherever the sun happens to set. 18.85 Let one's body rise or fall. The great-souled one gives it no thought, having forgotten all about samsara in coming to rest on the ground of one's true nature. 18.86 The wise person has the joy of being complete in oneself and without possessions, acting as one pleases, free from duality and rid of doubts, and without attachment to any creature. 18.87 The wise person excels in being without the sense of "me". Earth, a stone or gold are the same to such a one. The knots of the heart have been rent asunder, and one is freed from greed and blindness. 18.88 Who can compare with that contented, liberated soul who pays no regard to anything and has no desire left in one's heart? 18.89 Who but the upright person without desire knows without knowing, sees without seeing and speaks without speaking? 18.90 Beggar or king, one excels who is without desire, and whose opinion of things is rid of "good" and "bad". 18.91 There is neither dissolute behaviour nor virtue, nor even discrimination of the truth for the sage who has reached the goal and is the very embodiment of guileless sincerity. 18.92 That which is experienced within by one desireless and free from pain, and content to rest in himself - how could it be described, and of whom? 18.93 The wise person who is contented in all circumstances is not asleep even in deep sleep, not sleeping in a dream, nor waking when he is awake. 18.94 The seer is without thoughts even when thinking, without senses among the senses, without understanding even in understanding and without a sense of responsibility even in the ego. 18.95 Neither happy nor unhappy, neither detached nor attached, neither seeking liberation nor liberated, one is neither something nor nothing. 18.96 Not distracted in distraction, in mental stillness not poised, in stupidity not stupid, that blessed one is not even wise in one's wisdom. 18.97 The liberated person is self-possessed in all circumstances and free from the idea of "done" and "still to do." Such a one is the same wherever and whenever, without greed. Such a one does not dwell on what has been done or has not been done. 18.98 Such a one is not pleased when praised nor upset when blamed. One is not afraid of death nor attached to life. 18.99 A person at peace does not run off to popular places or to the forest. Whatever and wherever, one remains the same. 18.100

Janaka said Using the tweezers of the knowledge of the truth I have managed to extract the painful thorn of endless opinions from the recesses of my heart. 19.1 For me, established in my own glory, there is no religion, sensuality, possessions, philosophy, duality or even non-duality. 19.2 For me established in my own glory, there is no past, future or present. There is no space or even eternity. 19.3 For me

established in my own glory, there is no self or non-self, no good or evil, no thought or even absence of thought. 19.4 For me established in my own glory, there is no dreaming or deep sleep, no waking nor other state beyond them, and certainly no fear. 19.5 For me established in my own glory, there is nothing far away and nothing near, nothing within or without, nothing large and nothing small. 19.6 For me established in my own glory, there is no life or death, no worlds or things of this world, no distraction and no stillness of mind. 19.7 For me remaining in myself, there is no need for talk of the three goals of life, of union or of knowledge. 19.8
Janaka said In my unblemished nature there are no elements, no body, no faculties no mind. There is no void and no despair. 20.1 For me, free from the sense of dualism, there are no scriptures, no self-knowledge, no mind free from an object, no satisfaction and no freedom from desire. 20.2 There is no knowledge or ignorance, no "me", "this" or "mine", no bondage, no liberation, and no property of self-nature. 20.3 For one who is always free from individual characteristics there is no antecedent causal action, no liberation during life, and no fulfilment at death. 20.4 For me, free from individuality, there is no doer and no reaper of the consequences, no cessation of action, no arising of thought, no immediate object, and no idea of results. 20.5 There is no world, no seeker for liberation, no mystic, no seer, no-one bound and no-one liberated. I remain in my own non-dual nature. 20.6 There is no emanation or return, no goal, means, seeker or achievment. I remain in my own non-dual nature. 20.7 For me who am forever unblemishedf, there is no assessor, no standard, nothing to assess, or assessment. 20.8 For me who am forever actionless, there is no distraction or one-pointedness of mind, no lack of understanding, no stupidity, no joy and no sorrow. 20.9 For me who am always free from deliberations there is neither conventional truth nor absolute truth, no happiness and no suffering. 20.10 For me who am forever pure there is no illusion, no samsara, no attachment or detachment, no living being and no God. 20.11 For me who am forever unmovable and indivisible, established in myself, there is no activity or inactivity, no liberation and no bondage. 20.12 For me who am blessed and without limitation, there is no initiation or scripture, no disciple or teacher, and no goal of human life. 20.13 There is no being or non-being, no unity or dualism. What more is there to say? Nothing emanates from me. 20.14

Gaudapadathe Great Karika on the Manduka Upanishad.

Gaudapada was, by tradition, the philosophical grandfather of *Shankara*. His *Karika* on the *Mandukya Upanishad* is the oldest known systematic exposition of *Advaita Vedanta*. Gaudapada shows clear signs of familiarity with Buddhist philosophy, and both his language and his doctrine are close in many cases to Buddhist originals. This has led many scholars to speculate that Gaudapada himself was originally a Buddhist. The *Karika* is a verse commentary on the *Upanishad*. It falls into four sections:
1. *Agama Prakarana*
2. Illusion

3. *Advaita*
4. Extinguishing the torch.

The first section is a brief systematic exposition of the Upanishadic text, following its distinction of the four states of consciousness. Several of the most important Indian commentators treat the 29 slokas of the Agama Prakarana as part of the scriptural text of Mandukya Upanishad..

The second section moves beyond the text of the *Upanishad* to establish the unreality of the things experienced in dreams and, by analogy, the things experienced in the waking state. All these are but *MAYA*, illusion. *Gaudapada emphasised the essential unity of waking and dreaming, arguing the waking world is as unreal as the dream-world. Shankara will emphasise the distinction between the two, to avoid the collapse into subjective illusionism.*

The Advaita section of the Karika presents a clear, positive statement of the Non-Dualist position: Atman/Brahman alone is real, all else is illusion. Gaudapada teaches the ***AJATA*** doctrine: the doctrine of NO-BECOMING.

The fourth section of the Karika expounds the means of removing the illusion of duality. Essentially this is the *ASPARSHA YOGA* mentioned in section three.

Karika

BOOK I: AGAMA PRAKARANA.

1. *Visva* is all-pervading and experiences the gross. *Taijasa* experiences the subtle. *Prajna* is a mass of awareness. **It is one who is known in all three states.**
2. *Visva's* "mouth" is in the right eye. *Taijasa's* is within the mind-organ, Prajna is the space within the heart. - **Present three ways in the body.**
3. *Visva* always enjoys the gross, *Taijasa* the subtle, *Prajna* enjoys bliss. Know enjoyment to be threefold.
4. The gross satisfies *Visva*, the subtle *Taijasa*, and bliss *Prajna*: know satisfaction to be threefold.
5. He who knows **the one experiencer and the one object of experience** in all the three states is not affected by enjoyment of objects.
6. All objects come into being. *Prana* creates all. *Purush* creates the separate rays of consciousness.
7. Those who dwell on creation consider it a divine miracle. Others imagine it is like a dream or an illusion.
8. Some are convinced creation is by the mere will of God. Those who are fascinated by time declare time to be the source of all things.
9. Others say creation is for God's delight, others that it is for mere sport. But it is the true nature of the Divine One - what desire can He have whose every desire is always fulfilled?
10. In the matter of the eradication of sorrows, it is the Inexhaustible Non-dual One - the Lord - who rules. ***Turiya* is known as the all-pervading source of all that is.**
11. ***Visva* and *Taijasa* are conditioned by both cause and effect, *prajna* by cause**

alone. Neither exists in *Turiya*.
12. ***Prajna* knows nothing of self or non-self, neither true nor false. *Turiya* is forever and the all-seer.**
13. **Non-cognition of duality is common the *Prajna* and *Turiya*. But *Prajna* is associated with the causal state of sleep, and that does not exist in *Turiya*.**
14. Both the first two {*Visva* and *Taijasa*} are both associated with dream and sleep, *Prajna* is the state of dreamless sleep. Those who know see neither sleep nor dream in *Turiya*.
15. **Dream is erroneous cognition, sleep the absence of awareness of reality. When these two errors are removed, *Turiya* is attained.**
16. When the soul sleeping under the influence of beginningless *Maya* is awakened, it realises the unoriginated, sleepless, dreamless non-duality.
17. If the phenomenal world were real, it would undoubtedly vanish. All this duality is mere *Maya*. Non-duality is the supreme reality.
18. If the multiplicity were imagined, it would vanish. Such talk is merely for instruction. On knowing, duality ceases.
19. When *Visva's* identity with "A" is intended, correspondence in terms of being the first [*adi*] as well as correspondence in terms of being all-pervading [*apti-samanyam*] is foregrounded.
20. When *Taijasa's* identity with "U" is understood its correspondence in terms of superiority [*utkarsa*] is clearly seen as also in terms of intermediacy [*ubhayatvam*].
21. When *Prajna's* identity with "M" is understood the obvious point of correspondence is **M**easure and being that in which all things **M**erge.
22. Whoever has unshakeable knowledge of the correspondences of the three states is a great sage deserving the worship and veneration of all beings.
23. By the sound "A" one attains *Visva*, by the sound "U" one attains *Taijasa*, the sound "M" one attains *Prajna*. In the soundless there is no attainment.
24. The word "AUM" should be known foot by foot. The "feet" are undoubtedly the letters. Grasping "AUM" foot by foot there is nothing else one should think of.
25. The mind should be absorbed in AUM. AUM is *Brahman*, the fearless. One who is absorbed in AUM is totally devoid of fear.
26. AUM is indeed the Lower Brahman. AUM is also admitted to be the Supreme Brahman. AUM is uncaused, integral, unique, free from effects, changeless.
27. AUM is truly the beginning, the middle and the end of all. Knowing AUM in this way, one attains immediately.
28. Know AUM as the Lord indwelling the hearts of all. The man of discrimination realised AUM is all-pervading; he does not grieve.
29. He is the true sage who knows AUM - the soundless, yet of infinite sounds - the auspicious reality where all duality ceases, - He, and no other!

BOOK II: ILLUSION. (*Vaitathya Prakarana*.)

1. The wise declare all objects seen in dreams to be unreal because (i) of their location

within, and (ii) their confinement.
2. Besides, one does not actually go to places to have a look - there's no time for that! And when he wakes up, the dreamer never finds himself in that place.
3. Moreover, the non-existence of the chariot &c. is asserted in Scripture on logical grounds. The wise say that scripture itself reaffirms the unreality reason establishes.
4. Just as dream objects are unreal, so, and for the same reason, objects perceived in the waking state are also unreal. The only difference is the restriction (of dream objects) to an interior location.
5. The similarity of their different objects offers a commonplace reason for the wise to identify the waking state and the dreaming state.
6. What does not exist in the beginning and does not exist at the end certainly does not in the middle! But like illusions, they seem real.
7. Their usefulness is contradicted in the dream. {i.e. in a dream the things of waking life are useless.} So, since they have a beginning and an end, they are rightly held to be unreal.
8. Unfamiliar objects are merely the product of a specific state - it is just the same as in the case of celestial beings! He experiences them by going there just as a well-instructed person here does.
9. In the dream state too, what is imagined by inner consciousness is unreal, but what is perceived by the outer consciousness is real - but in both cases what is perceived is unreal.
10. In the waking state too, what is imagined by the inner consciousness is unreal and whatever is perceived by outer consciousness is real - but reason dictates that both are unreal.
11. If all objects in both states are unreal, who is it who is aware of these objects and who devises them?
12. Self-luminous *Atman*, by the power of its own *Maya* imagines itself in itself. He alone is aware of the objects. This is the conclusion of the *Vedanta*.
13. The Lord gives diversity to the mundane things that exist in his mind. Turning His mind outwards the Lord thus imagines well-defined things.
14. Internal things that last only so long as the thought of them lasts and equally things perceived in relation to two points of time are all mere imaginations. There is nothing else to distinguish them.
15. The objects that exist unmanifested within the mind and those that exist manifested externally are all mere imagination. The difference between them rises only from differences in the sense organs.
16. First He imagines the individual soul, then the various external and subjective objects. And memory accords with knowledge.
17. Just as in the dark a rope whose nature has not been fully ascertained is imagined to be various different things such as a snake, a line of water and so forth; in exactly the same way the Self is imagined in various different ways.
18. When the rope is realised to be a rope, all illusions about it cease, and only the rope remains. Realisation of the Self is just the same.
19. It is imagined to be (identical with) *Prana* {the life force} or other eternal realities. This is the Maya of the Divine One, by which He Himself is deluded.

20. Those who know *prana* identify It with *Prana*. Those who know the elements identify It with the elements. Those who know the qualities identify It with the qualities. Those who know the categories identify It with the categories.
21. Those who know the "feet" identify It with the "feet." those who know the sense-objects identify It with the sense-objects. Those who know the worlds identify It with the worlds. those who know the gods identify It with the gods.
22. Those who know the *Vedas* identify It with the *Vedas*. Those who know the sacrifices identify It with the sacrifices. Those who know the enjoyer identify It with the enjoyer. Those who know the object of enjoyment identify It with the object of enjoyment.
23. Knowers of the subtle identify It with the subtle. Those who know the gross identify It with the gross. those who know the god with forms identify It with a form, those who know the formless identify It with the Void.
24. Students of time identify It with time. Those who know space call It space. Disputers identify It with disputation. Cosmologists identify It with the fourteen worlds.
25. Knowers of the mind-organ identify It with the mind-organ. Knowers of intelligence identify It with intelligence. Knowers of consciousness identify It with consciousness. Knowers of righteousness or unrighteousness identify It with one or the other.
26. Some say reality is constituted of twenty-five principles, some of twenty-six. Some say It consists of thirty-one categories, there are even some who believe they are infinite!
27. Those who know human pleasures identify It with such pleasures. Those who know the stages of life identify It with them. Grammarians identify It with the male, the female or the neuter! - others identify It with the transcendent or the non-transcendent.
28. Knowers of creation identify It with creation. Knowers of dissolution identify It with dissolution. Knowers of subsistence identify It with subsistence. But all these notions are merely imagined in the Self!
29. Whatever may be displayed, that is the thing one sees. One becomes identified with it and satisfied by it. Engrossed in it he becomes absorbed in it.
30. Though this One is non-different from these, yet It is identified as separate. Whoever knows this can interpret unhesitatingly. {*interpret the Veda*?}
31. The one knowledgeable in *Vedanta* sees the entire universe as just like a dream or a conjuring trick or a city in the sky.
32. There is no cessation, no coming-to-be, none in bondage, no seeker after liberation and no-one liberated. This is the absolute truth. [*paramartha.*]
33. It is conceived of both as the Non-dual and as unreal things, and the things are conceived as in the Non-dual! Non-duality, therefore, is the auspicious. {*the word in the text is "shiva" - auspicious, pleasant, blissful ...*}
34. From the standpoint of the Self the world does not exist; nor does it exist as independent - neither differentiated nor non-differentiated. This is what the wise know.
35. Contemplatives well-versed in the Vedas and free from desire fear and anger see

this Self as free from all distinctions, utterly free from all phenomenal reality and Non-dual.
36. Knowing It in this way, fix your memory on Non-duality. Having attained to the Non-dual, behave in the world like a mindless thing.
37. Let him eschew flattery and greetings and avoid rites. With the body and soul as his support, let him depend on chance.
38. Having seen Reality within and in the world outside, he should become one with Reality, find his delight in Reality and never deviate from Reality.

BOOK III: NON-DUALITY. (*Advaita Prakarana*.)

1. **The aspirant devotee subsists in the conditioned Brahman. He is to be pitied; he thinks that everything was unborn before creation!**
2. **I shall therefore describe the infinite, birthless and homogeneous. Listen! Nothing comes into existence, though it may well seem to come into existence.**
3. **Here is an image of "coming into existence" -**
The Self is spoken of as existing in individual souls just as space exists encompassed by a pot. Its existence in composite things is like the space in pots.
4. **When the pot is smashed, the pot-space merges totally with Space - in the same way souls merge in the Self.**
5. **When the bit of space in one pot is polluted by dust, smoke &c., the bits of space encompassed by other pots are not affected. - the same is the case with souls in the matter of happiness, misery &c..**
6. **Shapes, purposes and names differ from one to another, but Space itself is homogeneous. The same conclusion is to be drawn in the case of souls.**
7. **The pot-space is neither a product nor a part of Space. The soul is neither a product nor a part of the Self.**
8. Children think the sky is polluted by dust. The ignorant think the Self too can be polluted.
9. With regard to Its birth, Its death, Its going and Its coming, the Self is quite like Space.
10. All composites are produced as in a dream by the Maya of the Self. There is no rational ground to establish their reality - or their equality or superiority!
11. The space analogy illustrates well the identity of the Self with the supreme soul of the sheaths - the one based on food &c., as *Taittiriya Upanishad* explains. {T.U. II, 1-6}
12. Just as it has been shown that the space in the belly and the space in the earth are one and the same, the pairings in the Honey Doctrine show the same is true of the Supreme Brahman. {The Honey Doctrine (*Madhu Khanda*) is B.U. II.v.1-14}
13. The non-difference of the soul and the Self is asserted and extolled, difference is condemned - from this standpoint alone is understanding possible.
14. Any assertion of a distinction between the soul and the Self before creation is merely figurative, it refers to the future; statements asserting separateness are not

meant literally.
15. When creation is expounded by means of examples such as earth, gold, sparks and so forth, this is merely instructive metaphor. There is no real multiplicity.
16. The three states of life corresponding to inferior, intermediate and superior insight, are offered out of compassion so that such people can meditate on them to their improvement.
17. **Dualists who cling obstinately to the conclusions arrived at by their own methods are in perpetual conflict with each other. We have no conflict with them.**
18. Non-duality is the ultimate reality (*paramartha*), since duality is acknowledged to be its product - the Dualists see duality in both, so our view is not in conflict with theirs.
19. It is through Maya, and in no other way, that the Birthless is differentiated. If it were **really** differentiated then the immortal would become mortal.
20. **Disputants contend that the Unoriginate undergoes birth - how could an unoriginated and immortal being acquire mortality?**
21. The immortal does not become mortal; the mortal does not become immortal. Transmutation of nature simply does not occur.
22. How can anyone who believes that an immortal being can change its nature and and become mortal maintain that the immortal - even after this has happened to it - remains unchanging?
23. Coming to be can be either real or illusory. Both views are presented in scripture. That which scripture lays down and reason corroborates, that alone is established. {i.e. scripture **alone** is not enough.}
24. From texts such as "There is no diversity here," {Ka.II.i.11} or "Through *Maya* Indra," {Br.II.v.19} we know that the Unoriginate takes birth only by *Maya*.
25. From the rejection of the worship of the All-Majestic (*Hiranyagarbha*) creation is refuted. {see I.U.12} The text "and who should bring him forth?" {B.U.III.ix.27-8} rules out causality.
26. The scriptural statement that It is "not this, not this" {B.U.III.ix.26} negates all those accounts. Since It is utterly incomprehensible the Birthless is thus self-radiant.
27. **That the existent should come into being is only possible in an illusory manner. Anyone who claims it really happens is saying that what has already come to be comes to be.**
28. **The non-existent does not come to exist either in illusion or in reality. The son-of-a-barren-woman is born neither in illusion nor in reality.**
29. In a dream, the mind gives the illusion of oscillating between two aspects, in the waking state too, the mind gives the illusion of oscillating between two aspects.
30. There is no doubt that the mind, which is non-dual appears in a dream under two aspects. equally so in the waking state the non-dual appears under two aspects.
31. This duality - everything whether moving or immobile - is a mental percept. When the mind ceases from mental activity no duality is perceived.
32. On realisation that the Self is the Real, thinking ceases: it becomes Non-mind; in the absence of anything to perceive there is no perception.
33. They say that the unoriginate, non-conceptual knowledge is non-different from the Known. Brahma-knowledge is birthless and eternal. The Birthless is known by the

Birthless.
34. **One should take particular note of the mind's behaviour when it is under control, it is free of all conceptions but endowed with discrimination: the mind's condition in deep sleep is something quite different.**
35. **In deep sleep the mind loses itself, - not so when under control; in that state it is the fearless Brahman, the light of knowledge shining on all sides.**
36. **Birthless, unsleeping, dreamless, devoid of name or form, ever radiant and all-knowing - there is no action to be performed.**
37. **It is totally ineffable and utterly inconceivable, completely peaceful, eternally radiant, ecstatic, {*samadhi*} immutable, fearless.**
38. **When mental activity ceases, there is neither grasping nor rejecting; knowledge is established in the Self, it is birthless, it attains equanimity. {*samata*}**
39. **This Yoga-without-contact {*asparsha yoga*} is hard for yogis to understand; they fear it, finding fear where there is nothing to be afraid of. {*'yoga' basiclally means 'union' - so the yoga is 'union without contact.}***
40. Such yogis depend on mind-control for the attainment of fearlessness, the destruction of suffering {*duhkha*}, the knowledge of the Self and eternal peace.
41. Controlling the mind without lapsing into depression is like using a single blade of grass to empty the ocean, drop by drop.
42. The proper means are essential to the disciplining of the mind, whether it is scattered in desires and pleasures or in a stupor - stupor is as injurious as desires.
43. Ever mindful that everything is suffering {*duhkha*}, one should restrain the mind from the enjoyment of pleasure. Remember that the Birthless is all: then there is nothing to perceive.
44. If the mind is in stupor, wake it up! If it is scattered, calm it. Recognise when it is affected by desire. When it is perfectly balanced, leave it alone!
45. Do not indulge in the pleasure, use discrimination and get rid of attachment. If the mind has attained the state of equilibrium and then wants to venture out, then diligently bring it to unity.
46. When the mind is neither torpid nor scattered, when it is still and free from appearances, it truly becomes *Brahman*.
47. Supreme happiness is within, it is peaceful, it is accompanied by cessation {*nirvana*}, it is indescribable and birthless. Since it is identical with the Unborn Object of Knowledge, they declare It the Omniscient.
48. No soul whatsoever is born. It has no source. This is Supreme Reality, where nothing whatsoever is born.

BOOK IV. QUENCHING the FIREBRAND. (*Alatashanti Prakarana*)

1. I bow to that best of men who, by means of his spacelike knowledge which is non-different from its object, realised the nature of the *dharmas* which are like the sky!
2. I bow to that yoga taught in the scriptures, which is known as free from contact {*asparsha*}, which promotes the happiness of all beings, is for the good of all, devoid

of conflict and contradiction.
3. Some disputants postulate that it is the existent that comes to be, others, proud of their wisdom, say it is from the non-existent that coming-to-be occurs.
4. What exists does not come into being, and the non-existent cannot come to be. While these folk argue amongst themselves they actually help establish the *advaita* position and reveal there is no coming to be.
5. We approve the birthlessness they declare; we have no quarrel with them. Now, understand from us this which is free from dispute.
6. Disputants contend that the Unoriginate undergoes birth - how could an unoriginated and immortal being acquire mortality?
7. The immortal does not become mortal; the mortal does not become immortal. Transmutation of nature simply does not occur.
8. How can anyone who believes that an immortal being can change its nature and and become mortal maintain that the immortal - even after this has happened to it - remains unchanging?
9. By the term "nature" is to be understood that which is acquired totally and becomes intrinsic to the thing, or which is innate, not acquired from any external source, and remains immutable.
10. All *dharmas* are by their very nature free from old age and death, but they imagine they are subject to old age and death and because of that very thought they are perverted from their nature.
11. The disputant who hold that cause and effect are identical must admit that the cause comes into being. How can the unoriginate come into being, and how can it be eternal if it is liable to modification?
12. If, as you say, the effect is non-different from the cause, then for that reason the effect too will be birthless. Besides, how can an unoriginate cause be identical with an effect that comes into being?
13. There is no example to support the claim that the effect comes to be from an unoriginate cause. And if it is held that the effect comes to be from something else that also comes to be, then we face an infinite regress.
14. How can those who assert that the effect is the cause of the cause and the cause is the cause of the effect assert they are unoriginate?
15. To assert that the effect is the cause of the cause and the cause the cause of the effect is like claiming the father gives birth to the son!
16. If there is causality, then the sequence of cause and effect must be determined; if both occur at once, there can be no causal relation between them, any more than there is between the two horns of an ox.
17. If the cause is produced from the effect, it can never be established. How can a cause, itself not established, give birth to an effect?
18. If the cause is dependent on the effect and the effect is dependent on the cause, then which comes first for the other to come from it?
19. Your inability to answer, the impossibility of establishing the causal sequence persuade the wise to stick to No-birth.
20. The classic case of the seed and the sprout remains unproved - the unproven cannot be used as the means to prove something.

21. Ignorance of the sequential ordering of cause and effect itself points to the absence of coming to be. If something really does come to be, why can the pre-existent cause not be pointed out?
22. Nothing comes to be whether from itself or from another. Nothing that exists ever comes to be, nothing that does not exist, nothing that both exists and does not exist.
23. The cause cannot come to be from an unoriginate effect, nor does an effect simply happen of itself. The uncaused certainly does not come into existence.
24. Knowledge must have an object, otherwise both will be non-existent. For this reason, as also from the experience of pain, our opponent's assertion of the existence of the object should be admitted.
25. Logic demands an object as the cause of knowledge. But from the standpoint of reality, it is evident the cause is no cause at all.
26. **Consciousness has no contact with objects, and no contact with appearances of objects. Objects are non-existent and appearances of objects non-different from consciousness**.
27. At none of the three times does consciousness make contact with objects. Since there are no objects, how can there be deluded perception of such?
28. **Neither consciousness nor its objects ever come into existence. Those who perceive such a coming-to-be are like those who can see footprints in the sky!**
29. It is the unoriginate [they say] which comes to be - but it is essentially birthless and the transformation of that nature will not happen in any way whatsoever.
30. If the world has no beginning it will have no end either. *Moksa* cannot both have a beginning and be eternal.
31. What does not exist in the beginning and does not exist at the end certainly does not in the middle! But like illusions, they seem real.
32. Their usefulness is contradicted in the dream. {i.e. in a dream the things of waking life are useless.} So, since they have a beginning and an end, they are rightly held to be unreal.
33. All things we are aware of in a dream are unreal, since they are perceived within the body - how could real things be seen in this confined space.
34. It is preposterous to claim that things in a dream are known by going to them; there is no time for the journey to take place, and nobody wakes up to find himself in the place he was dreaming.
35. If you talk to your friend in a dream, they offer no confirmation of the fact in the waking state, and if you gain something in a dream, when you wake it is gone.
36. The dream body is unreal - there is another separate one visible! Just like the body, everything else is a mental percept and unreal.
37. Since dream experience resembles waking experience, it is believed to be the result of it. But that is ground only for this waking state being real to this particular dreamer!
38. Coming to be is not proven to occur: accordingly it is said that everything is unoriginate. There is absolutely no case of the unreal coming into existence from the real.
39. Having seen an unreal something in the waking state and having been emotionally affected by it, one sees it in a dream as well. But the unreal somethings seen in a

dream are not seen again in the waking state.
40. The unreal cannot have the unreal as its cause, nor can the real come to be from the unreal. The real cannot be cause of the real; how then could the real be cause of the unreal?
41. Just as, in the waking state, one may handle objects one cannot conceptualise for lack of the capacity to discriminate them, and imagine them to be real, just so in a dream, because of lack of the capacity to discriminate, one sees objects peculiar to that dream.
42. The wise teach coming-to-be for the sake of those who are afraid of absolute birthlessness, people who cling to the reality of objects and have faith in observances.
43. For those who are afraid and deviate from the true path, relying on experience, the fault of accepting coming-to-be will not have bear fruit, even the fault itself will only be slight.
44. **Just as the elephant in a conjuring trick is called an elephant on the basis of perception and appropriate behaviour, so too objects are said to exist on the basis of perception and appropriate behaviour.**
45. It is the birthless, unmoving, immaterial, peaceful non-dual consciousness that appears to come into existence, to move and to take substantial form.
46. Consciousness does not undergo birth, thus *dharmas* are considered birthless. Those who know this never fall into calamity.
47. **As a moving firebrand appears as a curve, consciousness when set in motion appears as the knower and the known.**
48. As the firebrand when not in motion is free from appearances and from becoming, so too consciousness when not in motion is free of appearances and becoming.
49. When the firebrand is in motion, the appearances do not come from somewhere else; when it is motionless, the appearances do not go somewhere else, nor do they go into it.
50. They do not emerge from the firebrand since they are insubstantial. The same applies to consciousness, since in both cases the appearances are of the same kind.
51. When consciousness is oscillating, the appearances do not come to it from somewhere else, nor do they go somewhere else when it is at rest, nor do they enter into it.
52. **They do not emerge from consciousness since they are insubstantial. They cannot be conceptualised since they are not subject to the relation of cause and effect.**
53. A substance could be the cause of another substance, and something could be cause of another thing different from itself. But *dharmas* cannot be considered substances or as things distinct from other things.
54. **External things, then, are not the product of consciousness, nor do external things produce consciousness. Men of discrimination affirm the birthlessness of cause-and-effect.**
55. So long as we think cause-and-effect, there is cause-and-effect. When the fascination with cause-and -effect fades, no cause-and-effect comes into existence.
56. For so long as there is attachment to cause-and-effect there is *samsara*; once the

attachment ends, there is no attainment of *samsara*.
57. It is because of experience that eveything seems to come into existence -"surely nothing is eternal!" From the standpoint of reality, the birthless Self is all, there is certainly no such thing as annihilation.
58. The *dharmas* that are born are not really born. Their birth is through Maya - and Maya itself is unreal.
59. As the illusory seed sends forth an illusory shoot - it is neither eternal nor destructible - the same applies to *dharmas*.
60. The terms "eternal" and "non-eternal" have no applicability to birthless *dharmas*. And one cannot make categorical statements about the ineffable.
61. In a dream, the mind gives the illusion of oscillating between two aspects, in the waking state too, the mind gives the illusion of oscillating between two aspects.
62. There is no doubt that the mind, which is non-dual appears in a dream under two aspects. equally so in the waking state the non-dual appears under two aspects.
63. The creatures (egg-born, moisture-born &c.) that the dreamer always sees as he moves about in the ten directions
64. are the dreamer's mental objects, having no existence apart from his consciousness. Similarly, the dreamer's consciousness is merely something he perceives.
65. The creatures (egg-born, moisture-born &c.) that the waking person always sees as he moves about in the ten directions
66. are the waking person's mental objects, having no existence apart from his consciousness. Similarly, the waking person's consciousness is simply something he perceives in his waking state.
67. Both [consciousness and the creatures] are each others' objects of perception. "Does it exist?" The answer is "No!" Both lack the characteristics that would individuate them since they are grasped only through each other.
68. As the dream *jiva* is born and dies, so do all these *jivas* appear and disappear.
69. As the illusion *jivas* are born and die, so do all these *jivas* appear and disappear.
70. As the sorcerously produced *jivas* are born and die, so do all these *jivas* appear and disappear.
71. No soul whatsoever is born. It has no source. This is Supreme Reality, where nothing whatsoever is born.
72. This subject-object duality is really the oscillation of consciousness: but consciousness is objectless, it is devoid of relations.
73. What experience alone indicates to exist does not really exist. Equally, what other schools of thought assert to exist does not really exist.
74. Even from the empirical viewpoint, the Self is called "birthless," but from the absolute {*paramartha*} standpoint it is not even birthless. From the viewpoint of other schools, it appears to come into existence.
75. Though there is no real duality, a persistent craving for the unreal! Once o0ne realises the non-existence of duality, one is no longer reborn, but freed from the cause.
76. When one no longer perceives the highest, the intermediate and the lowest causes, consciousness undergoes no birth. How can there be an effect without a cause?

77. The birthlessness of consciousness when free from causes is absolute and constant - all this is merely something perceived by the birthless, non-dual consciousness.
78. Having realised the truth of causelessness, and not accepting any individual cause, one attains freedom from fear, suffering and desire.
79. When attached to the unreal, it involves itself with such. When one realises their non-existence, consciousness becomes detached and returns.
80. Free from attachment and disengaged, consciousness becomes unmoving. This is the realisation of the wise {*buddhanam*} it is undifferentiated, birthless and non-dual.
81. It is birthless, unsleeping, free from dreams and self-luminous. This *dharma* is naturally self-luminous.
82. Because of grasping after this or that *dharma*, that Lord is easily concealed: it is always difficult to uncover Him.
83. Persons lacking the capacity for discrimination assert that it exists, or does not exist or both exists and does not exist or is absolutely non-existent, and thus conceal It with their ideas of change, immutability, both changeability and immutabilty and non-existence.
84. Clinging to these four alternative theories keeps the Lord permanently concealed. The one who sees the Lord as untouched by any of these is truly omniscient.
85. What further effort is there to make when one has attained the state of Brahmanhood - total omniscience, non-duality without beginning, middle or end?
86. This is the modesty of the Brahmins, this is their spontaneous tranquillity, their natural self-control. Knowing this, the man of knowledge attains tranquillity.
87. The ordinary state of duality associated with empirical reality and with experience is admitted, so also a subtle state where there are no objects, but plenty of experience of them.
88. There is remembered {*smrtam*} a transcendent state without things, without experience - knowledge, the known and the Realised, so the wise {*buddhair*} ever declare.
89. When the threefold knowledge has been attained in order, eternal omniscience exists for the man of great intellect.
90. In the beginning these must be known: that which is to be avoided, that which is to be known, that which is acceptable and that which is to be neutralised. Apart from what is to be known, the other three are remembered to be merely imaginary.
91. All *dharmas* are by nature spacelike and eternal: there is no multiplicity amongst them, absolutely none.
92. By their very nature, all *dharmas* are luminous from the beginning {*adibuddhah*} and are of fixed nature. He who knows this is at peace, needing no further knowledge, he becomes fit for immortality.
93. All *dharmas* are from the beginning tranquil, unborn, naturally devoid of attachment, equal and non-different: It is therefore birthless, homogeneous and holy.
94. For those who are fascinated by multiplicity, wandering the pathways of duality, ever discoursing about plurality, there is no perfection. They are said to be pitiable.
95. Only those who are firm in their conviction with regard to Its birthlessness and uniformity become Great Knowers in this world. People cannot understand this.
96. It is held that the knowledge inherent in the birthless *dharmas* is unborn and non-

relational, hence it is devoid of the relation of attachment.
97. Accepting the slightest degree of variation bars the non-discriminating from non-attachment; how could one even speak of the veiling being destroyed?
98. All *dharmas* are naturally pure; none has ever been veiled over. they are illuminated {*buddhah*} and free {*muktah*} from the beginning; they know {*budhyante*} and so are masters.
99. The knowledge of the radiant enlightened one does not relate to things {dharmesu} - and all dharmas are like knowledge in this. This was not said by the Buddha.
100. Having realised {buddhva} that aspect which is baffling, unfathomable, birthless, homogeneous, holy and non-dual, we venerate It as best we may.

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The above translation of the Karika is based on the translations by Swamis Nikhilananda and Gambhirananda, but on several occasions diverges from both in interpretation of the original text.

Notes

Book I

12 It is essential for Gaudapada to distinguish **Prajna =** Wisdom (a term the Mandukya Upanishad uses for the state of deep sleep) from **Turiya**, since some Upanishadic texts - e.g. Yajnavalkya's dialogue with Maitreyi - seem to identify Prajna as the ultimate state of *Atman.* Prajna is the state of causal being from which all the world of appearances flow - we wake from deep sleep into the subtle, interior world of the dream or into the waking state world of gross objects. Bur Prajna lacks the luminous awareness that for Gaudapada and Shankara is the essence of Atman.
13 A description of the state of deep sleep can be confusingly similar to a description of pure consciousness: in neither case is there any awareness of duality; it is therefore essential to perceive and understand the difference between them. Prajna does not perceive duality because it does not perceive anything at all. Turiya does not perceive duality because it perceives reality as it is - i.e. without duality.
16 Maya has no beginning. It is not something real - though it not nothing at all. Ignorance (*Avidya*) or Nescience is the basis of *Maya.*

Book II

1-12 Gaudapada sees dreaming and waking states as similar: in the dream state our ignorance-infected consciousness is turned inward and generates an irreal world based

on bodily data; in the waking state our ignorance-infected consciousness is turned outward to perceive and interact with material things. Both the body and other material things are irreal, they are aspects of deluding *Maya.* So is the individuated self the phenomenal ego that presents itself as the subject of experience.
Verse 12 points to Self-luminous Atman as the true subject. The whole world is the creation of Atman in the sense that ***from our point of view*** *Maya* is *Atman*'s creative power, *Brahman*'s beginningless world of illusion, the veil of nescience in which Pure Consciousness mantles Itself. But ***from the absolute point of view,*** there is no world, no *Maya*, no Ignorance, no selves in bondage, no path to enlightenment, no enlightenment to attain. When all is light what meaning is there to a quest for light?
One must *not* infer from verse 12 that *Atman* can simply be identified with the thinker, the agent, the perceiver in the waking or the dreaming state. The interactive subject *as interactive* is a conditioned, irreal self infected with *Avidya* (ignorance) and immersed in the deluding fog of *Maya*, though *as subject* it is ultimately identical with *Atman.* All that is *real* in the interactive subject is *Atman.*

Book III

29 There are two opposed *Vedantin* approaches to the relation between *Brahman* and the world.
Vivarta philosophy, [*Illusionism*] such as the tradition of Gaudapada and Shankara, asserts that ultimately *Brahman* alone is real and anything else that seems to exist is ultimately illusory, irreal, the manifestation of ignorance, error and nescience. For *Vivarta* philosophers it is possible to say the world is identical with *Brahman* - but only in the very specific sense that *Brahman* alone is all that exists and therefore the world is simple a way of miscognising Brahman, but ultimately there is nothing save Brahman to be cognised and none save Brahman to do the cognizing.
Parinama philosophy, [*Mutationism*] asserts that the world is identical with Brahman in that Brahman *becomes* the world. Brahman transforms Itself and comes to be the world as well as remaining God. The philosophers **Nimbarka** and **Vallabha** are the most famous exponents of parinama *Vedanta*. Both identify Krsna with the eternal *Brahman*: for Nimbarka Krsna brings the world into being from His Divine Energy, so that the world both is and is not distinct from God. For Vallabha Krsna brings the world into being from His Essence, and Vallabha claims that he alone teaches True *Advaita*, in that for him God and the World are truly one. For *Parinama* philosophers the world is real, not illusory.